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OUR  
MORAL  
WASTES.



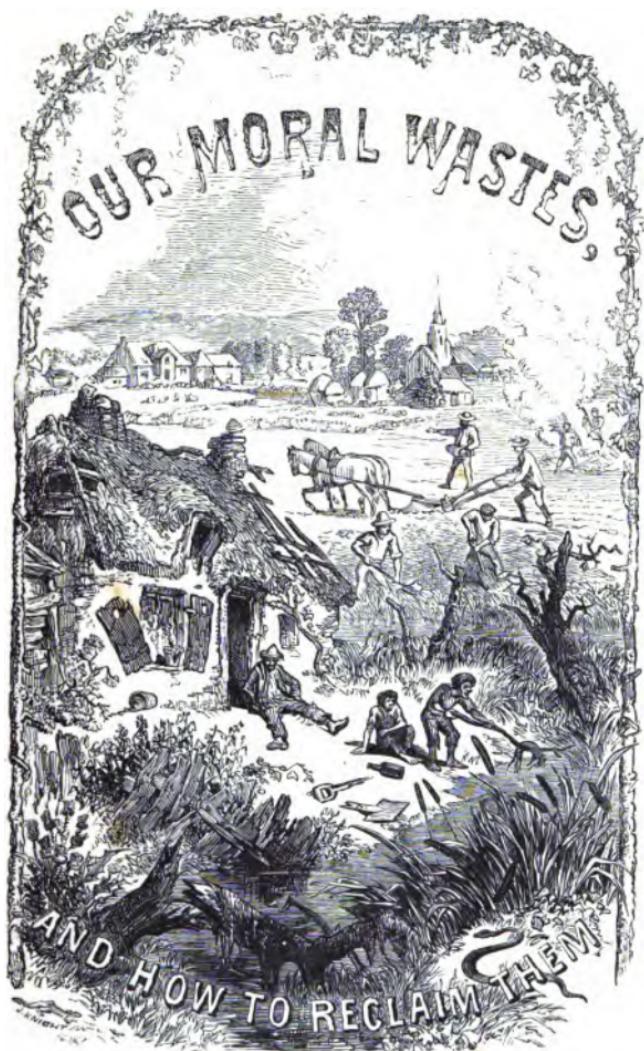


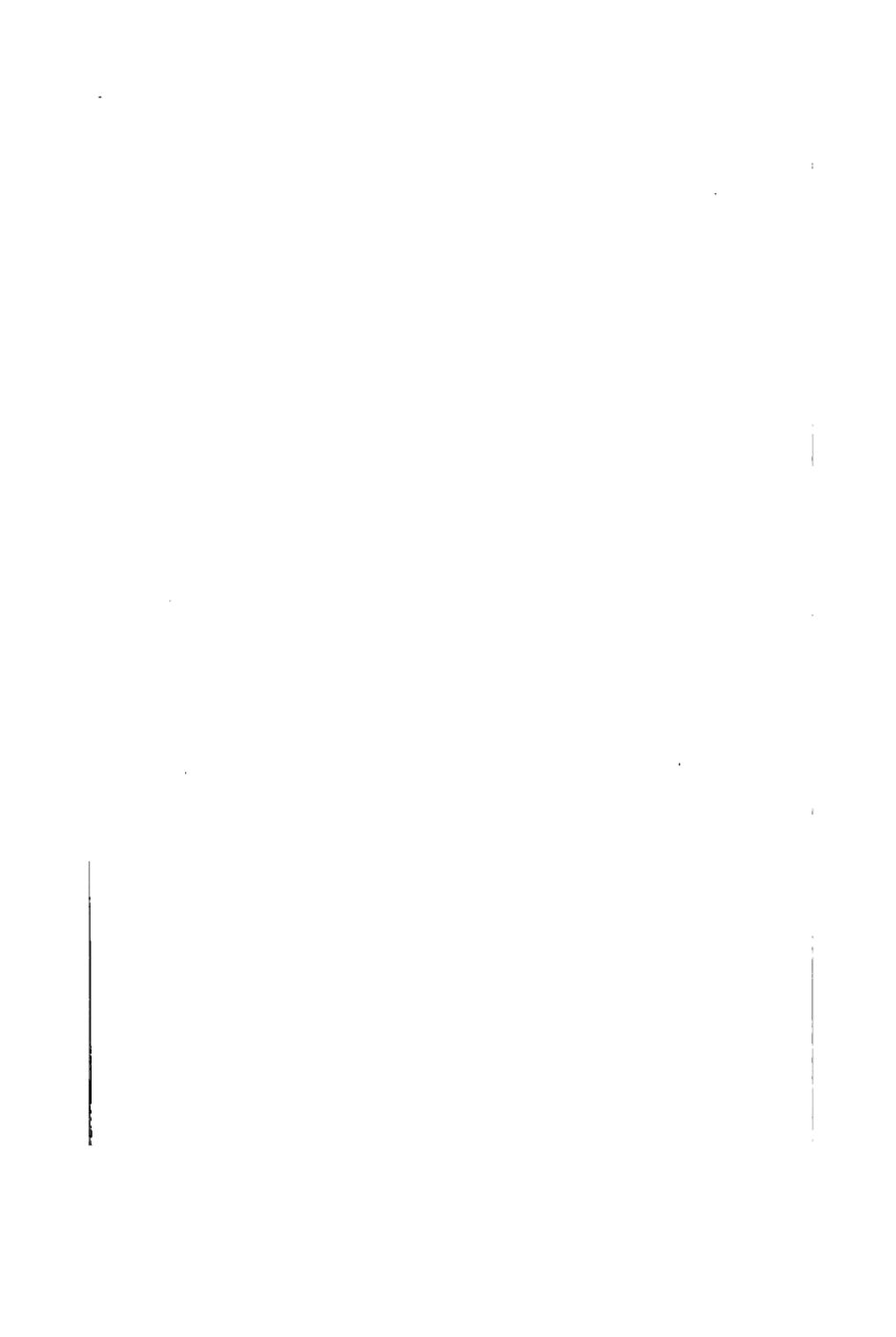






PENNY RATTLER.—(See PAGE 5.)





# OUR MORAL WASTES,

AND

*How to Reclaim Them.*

BY THE

REV. J. H. WILSON.

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## OUR MORAL WASTES.

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### CHAPTER I.

HERE is a seed-corn. You wish it to grow and multiply itself. It has the germ of vitality, and it is wondrously endowed with a life-sustaining and self-propagating power. It is a good seed; there is no taint of evil in its nature, and no lack of fruitfulness in its kind.

Thus it is with Christianity. It is a thing of growth, and it grows from the seed. "The seed is the word," and that word has within itself the germ of the Christian life—pure in its nature, vital in its character, and fitted, under proper conditions, to become abundantly fruitful.

Here is an extensive track of waste land. It is overgrown with thorns, thistles, and weeds of various kinds, and the atmosphere above and around it is charged with noxious vapours; yet there is soil on

this waste, and here and there it exhibits traces of former cultivation.

The heart of the ungodly man—the sinner *in* his sins—is at first like this waste. There the native well-springs have been poisoned, and thorns and thistles and noxious weeds grow where the fruits of righteousness ought to abound. In some, these weeds are the only produce the soil has ever yielded, while in others there are traces of former cultivation; but in all, the good seed has been destroyed, and where grace abounded, sin now still more abounds.

A farmer is commissioned to do his best to reclaim this waste, and to restore its character. He has abundance of good seed, and all the means and appliances necessary to insure good husbandry; he knows also how to use these means, and work these appliances, and this knowledge implies an obligation to apply them. If he be diligent in his calling, he will reap the fruits of his industry; if he fail in his duty, either by neglect or indolence, by thoughtlessness or perverseness, “the land will mourn” because of his sin, and the tainted atmosphere, both to himself and others, may superinduce all the consequences of a deadly malaria.

Here is a Christian man. He is commissioned by God to reclaim the moral waste. The command is, “Break up the fallow ground, and sow not among thorns.” For this end a moral agency is delegated to him, and he knows, or ought to know, how to use it. If he apply himself heart and hand to this great

work, the fruits of righteousness will abound unto many ; but if, from indulgence in carnal ease, or from pride of intellect, or from prejudice, or from force of social habits, he shall be led to withhold his hand, the moral pestilence will spread, and while it walks the earth in darkness, may prepare the way for “the destruction that wasteth at noon-day.”

But the farmer proceeds with energy and skill, adapting the means to the end. He drains the marshes, uproots the thorns, trenches and ploughs the whole of the barren waste ; and the soil thus prepared, the seed is sown in hope. And all this is done in accordance with the principle of a division of labour. Unity of purpose, combined with harmony of effect in detail, never fails to insure profitable results.

In like manner are our moral wastes to be reclaimed. Christianity is an aggressive system of truth. The Church of Christ is the great farmer of the moral wilderness,—Divine wisdom has provided ample means of improvement, and in this husbandry all may labour. The pastor and the people may go hand in hand in the good work, and by kindly co-operation, resolute perseverance, and God’s blessing, the deadliest marsh may be drained, the upas-tree uprooted, the barren wastes improved, the seed sown in hope, and the happy result realized : “ I will rain down righteousness upon you,” until “ the wilderness and the solitary place shall be made glad by it, and the desert shall rejoice and blossom like the rose.”

But as analogy proves nothing, although it may give us much insight into the nature and operation of things, we shall now appeal to facts, and give a brief but detailed history of an experiment by which an extensive moral waste has been effectually reclaimed. The natural soil of the human heart is in all cases essentially the same, though modifying circumstances, arising out of educational and national habits, may exert considerable force as regards the character.

In the city of Aberdeen, in the year 1846, it was ascertained that there were 10,000 adult persons who attended no place of worship. During the preceding five years, fifteen additional churches, and ten new schools, had been opened in the city; but, from various causes, the multiplication of churches and schools had not prevented an alarming increase of practical heathenism, nor a corresponding increase of pauperism and crime.

In 1847, a new organization was prepared to meet the giant evil. It was simply a scheme of concentrated effort, in which temporal and spiritual means were blended, with the aim of popularizing the principle of self-reliance.

The district selected as the field of this Christian effort, was the most debased and neglected part of the city. It was a special haunt of dissipation, a very hot-bed of profligacy and vice, and many of the people were looked upon as irreclaimable. A policeman, who had had ample opportunity of knowing the

genuine character of this quarter, thus describes it:—" Well do I recollect the scenes of dissipation that I had to witness when visiting officially one of the low travelling caravans which was stationed in Albion Street. To this den of iniquity resorted great numbers of the young and the profligate. For several years this was the Bowl-road rendezvous. But worse still, if worse could be, when this abomination gave way, it was succeeded by one of those degrading and vice-nursing resorts, called *a cheap theatre*, which certainly was, in the fullest sense of the term, a *low one*. It was known by the name of *The Bowl-road Theatre*, or *The Penny Rattler*, a penny being the charge for admission. One hour, or so, was allowed for each performance, so as to admit four or five companies during the evening—the actors and the audience, in point of character, being pretty much upon a par. In short, a more degraded locality was not to be found in Aberdeen, no, not in Scotland."

Near this street, a room on the ground-floor of a wretched house was rented from one of the parties to whom allusion has been made, and, on a Saturday evening, in the month of August, 1848, about twenty individuals were gathered together in that uninviting apartment, to hear the message of the Gospel of salvation.

The appearance of this meeting was indeed most suggestive. The room itself measured but twelve feet by eight; its height was five feet six inches,

and the ceiling was quite bronzed with smoke. It was seated with a few deal boards, and lighted by a penny candle.

Though few in number, the audience presented great variety in character. One man had, at an early period of his life, graduated at Marischal College and University, and now mainly depended for a subsistence on writing letters for those who could not write for themselves. He had a fine, intelligent countenance, but it was sadly marred by dissipation, and his ragged garments plainly revealed his extreme destitution. Another had served in the British navy for the long period of forty years, where, for disobedience of orders, when under the influence of strong drink, his back had been literally furrowed by stripes; and now, when getting old, without pay or pension—a fearful blasphemer, and a terror even to this neighbourhood—he had to fight the battle of life as he best could, and with sore odds against him.

Another man, who sat by the side of this old mariner, had been the companion of his earlier years, and his associate in many a wild fit of dissipation. But, though steeped in poverty, and the wretched victim of intemperance, he had not gone the same length in riot and debauchery.

Among the females, there were some who were young in years, but old in sin, some who had grown grey-headed in the service of the wicked one, and a few who were strangers to the sanctuary, and might be viewed as a kind of outcasts from the stated meetings.

of Christian worshippers, through the force of that evil conventionalism which renders it *infra dig.* for well-dressed members of the community to be seen in the near vicinity of parties whose poverty compels them to wear mean or very plain apparel.

Unpromising as was the aspect of this meeting, the apparent attention with which all present listened to the words of eternal life was highly gratifying; and the speaker was both sustained and cheered by the reflection, that, perhaps, in such an apartment, and to such an audience, the first heralds of the cross often proclaimed the glad tidings of salvation. "Who hath despised the day of small things?"

It soon became evident that intemperance was the special plague spot of this district, and that the temperance philanthropist must come to the help of the Christian teacher, as he stood between the living and the dead. A Temperance Society, therefore, was formed. At the first meeting, ten persons enrolled their names, and others soon followed the example. One night weekly was set apart for these meetings, and lecturers of high character and commanding influence readily lent their aid in promoting the good work.

While this work was in progress, typhus fever broke out among the families who inhabited the other portions of the house where the meetings were held. It was no longer safe, therefore, to meet in the wonted apartment, and for a time the mission was suspended, but not before a sympathy had been

created between the president of the mission and the people, which suggested to the mind of the former the idea of erecting a *Mission Chapel* in the district. It was thought that an institution of this description, while it would effectually provide against such contingencies as that which had just occurred, might be made to embrace the higher ends of public worship, religious instruction, and the furtherance of the general interests of the temperance cause, and lastly, the delivery of lectures on popular science. With this view, a piece of ground was leased for a site, being the same spot on which, for many years, the *penny theatre* had stood.

Funds for the erection of the little chapel were soon collected, the chief magistrate, George Thompson, Esq., and a few other Christian friends subscribing the necessary amount. It was an exceedingly plain and primitive-looking structure, the pulpit and the seats being formed of deal-board.

Matters thus prepared, intimation was circulated in the neighbourhood that public worship would be conducted in Albion-street Mission Chapel every Sunday evening, that the sittings were free, and that there would be no collection. Thirty persons attended at the first evening's meeting, on the second Sunday in January, 1848. They were addressed in faithful and affectionate terms, listened attentively, and, when told that the chapel had been built expressly for themselves, that there would be a Sunday-school for their children, and week-day meetings for

the delivery of lectures on secular science, they were evidently filled with surprise. Next Lord's day, sixty persons were present, and from about this time the chapel was generally crowded. As the attendance increased, the aspect of the chapel was also improved. Sufficient funds having been obtained, the forms were replaced by fixed pews, the pulpit received some decorations, and the interior was tastefully painted, thoroughly ventilated, and lighted with gas. All the appointments were in harmony with the requirements of the poor man's church.

How to organize the meetings was a matter that required much consideration. To enroll the names of those who might attend would appear invidious—to inquire into their personal history would seem inquisitorial. The idea of forming a self-supporting *Tract Society* was suggested and approved. The people were told that, if they would contribute one halfpenny each per week, their subscriptions would be applied monthly in purchasing religious tracts, which would be apportioned in the ratio of the individual subscriptions. The philosophy of self-reliance was thus enounced; and as the names and addresses of the members were to be called over every Sunday evening, a knowledge of circumstances and causes of absence might, for all useful purposes, be thus obtained. On the second Sunday after the formation of this society sixty names were on the roll. At the first monthly meeting, 350 tracts, of from two to five

pages, together with a number of single-leaf and hymn-cards, were distributed, and it was really an interesting sight to witness the distribution ; these poor people received the little messengers of truth in the spirit of persons who felt that they had full value for their money, and not with that indifference which often marks the reception of tracts gratuitously bestowed. At the next meeting cheap periodical literature was introduced. By and by, the members made this institute their own, and took an active part in the management. The average monthly allotment now consists of 350 tracts and seventy copies of various magazines.

Our next step was to form a department in this Society for the purchase of Bibles, by subscriptions of one penny per week. The lowest possible prices were charged, and in the course of two months twenty-six copies were subscribed for. This department of the Society's operations has been attended with the most remarkable success, the interest manifested by the people having never known any abatement. During the first year, the subscribers paid in—

6 Shillings in silver.  
60 Sixpences.  
1,923 Pennies.  
4,568 Halfpennies. Total amount 19*l.* 6*s.* 4*d.*

With this money there were purchased, and duly apportioned to the subscribers—

- 1,000 Anecdote tracts.
- 1,200 "Christian Penny" and other magazines.
- 4,000 Tracts of from four to twelve pages.
- 30 Psalm books.
- 45 New Testaments.
- 160 Bibles.

It was truly heart-gladdening to witness the cheerful alacrity with which the poor people subscribed their pence for the Word of God.

A Sunday-school was next formed, in which the principle of instilling truth into the memory through the judgment, rather than presenting it to the judgment through the memory, is pursued. A class was opened for adult females, and taught by two ladies, and classes for young men in the afternoon.

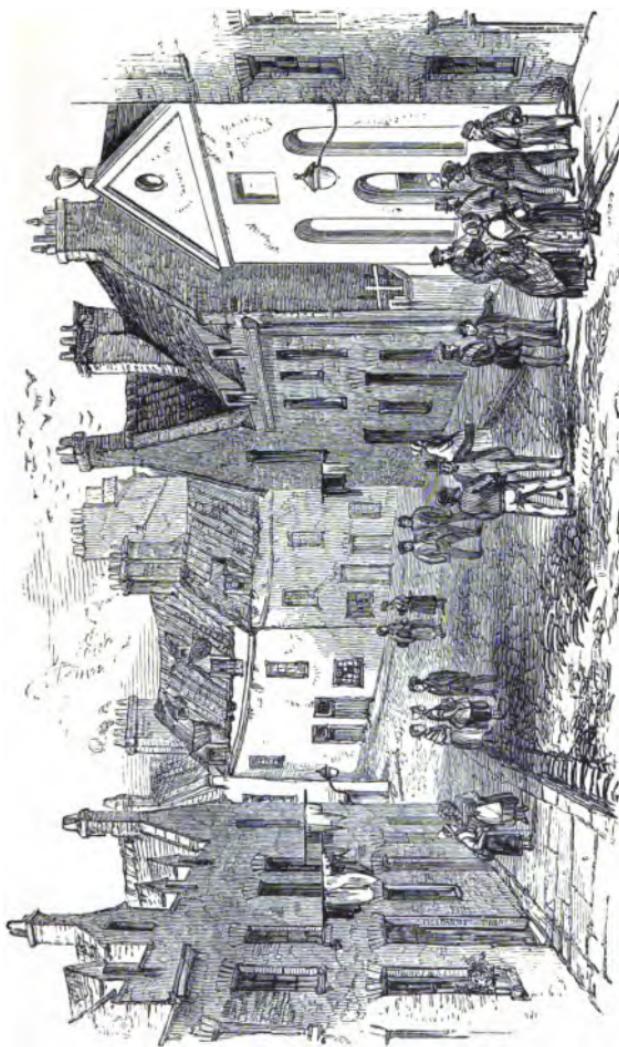
On Monday evening, a prayer-meeting was appointed to succeed the Lord's day services. The service was to be entirely devotional, and conducted by a few devout members of different Churches. In connexion with this meeting a *Visiting Committee* was formed, composed chiefly of females, who undertook to visit the sick of the congregation, and to invite all who attended no place of worship in the district to come to the various services of the mission.

A respectable young man, having voluntarily undertaken to lead the singing on the Lord's day, offered also to teach a music class on Friday evenings, and a class was formed, chiefly composed of young persons. The method pursued was this:—the teacher

exercised the pupils in the routine of musical science for a short space, and then followed this up by the practice of psalmody. The short intervals between the tunes were filled up by the recital of anecdotes illustrative of the power and humanizing tendencies of music. A generous emulation was cherished in this class, by prizes of useful books to those who attended most regularly and attained the greatest proficiency.

The next step in working out this organization was the establishment of a *Penny Savings' Bank*. The object of this bank was stated to be "To afford an opportunity of treasuring up small savings, so as to promote such habits of prudence, economy, and forethought, as may lay the foundation of comfort and respectability in after life." The business was to be managed by a treasurer and committee, and the funds lodged in the National Savings' Bank, in the names of two highly respectable trustees. Twice a-year the deposits were to be returned to the depositors, who were to have their pass-books checked by one officer, and their deposits paid, according to the ledger, by another.

It will readily be believed that these extended operations could not well be carried on in the first chapel; nor were they long confined to it, for it soon became too strait for the ordinary services of the Lord's day, and additional accommodation had therefore to be provided. A new chapel was accordingly erected. It was capable of seating 250 persons. Her



MISSION CHAPEL.—(See PAGE 12.)



Majesty the Queen, contributed 20*l.* to the building fund, the Earl of Aberdeen gave 10*l.*, and several members of the aristocracy subscribed liberally, while out of their small means the people freely bestowed their contributions.

The next, and not the least important, step in the organization of this mission was the erection of a school for the children of the reclaimed. Near to the chapel an old building, which had been long occupied by the vicious and the profane, was taken on lease. It was pulled down, and on its site was erected a very commodious school-house. One hundred poor children soon came to receive a plain, but practically useful education, at a fee of one penny each per week. Our principle, from the first, was to make every department, as far as possible, self-supporting. The school-rooms, books, fire, and light, were to be provided by donations received from friends of the mission; but the fees, almost nominal, had to be paid by the parents, that they might not have it said that their children had been educated as paupers. At night, upwards of fifty girls, who were employed at factory-work during the day, were taught to read and write, and also to knit and sew, for which they were charged one penny each weekly. Towards the support of this school, her Majesty gave a donation of 25*l.* The last step in the organization was the erection of a reading-room, open to all the inhabitants of the district, at the charge of one penny a month.

A taste for knowledge thus excited, it soon became necessary to form a library for the use of the congregation. To Sir Culling Eardley Eardley, Bart., the mission was indebted for a donation, which was devoted to the purchase of a select library from the Religious Tract Society, whose committee acted most liberally in the grant of books. About thirty volumes were presented to the library by various friends. The books were to be exchanged once a week, and a penny per month charged to cover the cost of repairs, &c. Twenty volumes were taken out when the library was formed, and, in the course of a few weeks, nearly half the whole stock was in circulation. All the books were of a morally-didactic tendency, comprising history, biography, narratives, sketches of travels, poetry, and numerous interesting works of a strictly religious character.

While the moral, physical, social, and domestic advantages of this humble effort to do good were being realized, the spiritual character of the mission became still more manifestly developed. The congregations in the chapel on the Lord's day continued to increase; and meanwhile the president was encouraged and generally supported by Christian men and Christian ministers of different denominations, including Presbyterians, Independents, and Episcopilians; but in order to eschew all suspicion of cherishing a sectarian or proselytizing spirit, the people were recommended to attach themselves to whatever Church they might conscientiously prefer.

The mission—to use a somewhat ambitious illustration—was established as a recruiting station, where sinners are and were enlisted into the service of God, on the understanding that they should be at liberty to choose for themselves the standard under which they should fight the battle of Christianity.

The practical value of the vigorous working out of this system of combined means was most gratifying. The highest authorities of the city saw meet to declare that, in the course of a few years, the moral character of the locality had been greatly improved. Gratifying, indeed, have been the results. Some of the reclaimed have died witnessing a good confession ; others have been received into the fellowship of the Churches ; some have been restored to the religious denominations from which they had been excluded ; and not a few cling to the stated services of the Mission Chapel as the home of their affections.

To meet the earnest wishes of these persons, it was resolved to constitute them a Christian Church ; and as the mission had from the first been conducted by Mr. Wilson, as connected with the Congregational Union of Scotland, he was chosen to be their pastor.

A new chapel was then erected, on a site close to the former one, which was converted into a school. Another district mission was now commenced, in a densely peopled quarter, where an old property was purchased, and fitted up as a mission

chapel. Her Majesty, continuing to take the same lively interest in the mission as at the first, saw meet to head the subscription list with a donation of 50*l.*, for defraying the expense incurred by the erection of the new chapel, and many of the aristocracy followed the example. Donations were received from friends connected with every Protestant denomination in the city, and the people themselves cheerfully contributed according to their means, and otherwise helped to forward the good work. But the auspicious change which has taken place in this quarter is amply attested and illustrated by what follows.

At a meeting of the Aberdeen Prisons Board lately held, Sheriff Watson said :

“ It was an interesting fact that, in Albion Street, where there had been a theatre of the worst description, and which did great evil, a neat chapel had been erected on the very site where the theatre formerly stood. Lord’s day services, and week-day meetings, were regularly conducted in the chapel, and great good had been done.”

But more to the point, in the *London Quarterly Record*, the Sheriff thus writes :

“ One most gratifying result has followed this missionary effort ; many of the children attending the *Industrial Schools* come from the district where it (the Mission Chapel) is situated ; and whereas it was formerly deemed unsafe for them to hold intercourse with the *other* inhabitants, there is now no feeling of danger from the fellowship, as the adults,

to all appearance, have been morally changed, and gladly 'receive the pure milk of the word.'

Mr. Barclay, the late superintendent of police, says:

"I am happy in being able to state, that, since the chapel was erected in that most depraved and destitute locality, the moral character of the district has been very much improved. Numerous instances are known at this office, in which persons who were habitually given to intemperance, debauchery, and crime, have been reclaimed.—(Here Mr. B. gives the particulars of several remarkable cases.)—Taking the whole matter into consideration, and especially the fearful scenes that occurred in the low theatre which occupied the spot where the chapel now stands, I cannot help arriving at the conclusion, that the institution (namely, the Albion Street Mission) has been of the greatest benefit, and reflects the highest honour on its promoters; and well would it be for the public if twenty such chapels were established in Aberdeen. To the originators of this unpretending but most important scheme of moral and religious improvement, the poor people in the district express themselves as being under the most lasting obligations; and I have only to add my own high sense of the value of such an institution, the benefits of which we have signally felt, and to express my hope that it may be destined to accomplish yet greater things for the vicious and the destitute of this city."

And the police officer already referred to bears this testimony :

“After taking a view of the past, and looking at the present state of things in Albion Street, how cheering is the contrast! On that very spot (referring to the theatre) stands a neat little chapel, where God is worshipped, where prayer is offered and praise sung by the lips of one of the most quiet, orderly, and attentive congregations that ever assembled within the walls of any church ; aye, in not a few instances, by lips that formerly, on the same spot, blasphemed the holy name of God. How gratifying a spectacle this to every true friend of humanity.”

Professor Martin, of Marischal College, at a public breakfast of the Evangelical Alliance, held May 19th, 1850, said :—

“The first and best remedy for infidelity is the simple inculcation of Christian truth. Let Christian ministers and Christian laymen plant themselves down in the most destitute parts of our large towns, as we have seen done in Albion Street (Aberdeen), and the most wonderful results will follow.”

The Rev. Dr. Begg, of Edinburgh, after visiting the spot, said :—

“I had heard of this good work, and I rejoiced over it ; but, now that I have seen it, I must confess that the half had not been told me.”

In a letter to Sheriff Watson, published in the Aberdeen newspapers, and dated Dec. 4th, 1849, the late Mr. J. S. Buckingham, thus wrote of the mission :—

“Having given one of my spare evenings to visit

this interesting congregation, and deliver to them a congratulatory and admonitory address, I can truly say that, during the two hours in which I was so occupied, their upturned faces and glistening eyes made my heart swell with greater pleasure than I ever felt in addressing the most aristocratic assembly in London, or the largest and most elegant audience in Scotland."

The *Times* newspaper, of January 5th, 1856, in reference to this mission, says:—

"At the anniversary meeting of the members and friends of the Aberdeen Albion Street Mission, held on New Year's day, the president stated that, although upwards of 100 deaths from cholera had occurred, during the lapse of the past year, in the east end of the city—in which is located the seat of the mission—not a single death had taken place among their members. He ascribed the exemption of the members of the mission from the ravages of this fatal malady, to the use of sanitary measures, but more especially to their total abstinence from every species of alcoholic liquor. During the prevalence of the disease, they had assisted each other to cleanse their houses; they practised salutary ablutions, and, when the toils of the day were over, they kept their minds profitably employed, by attending meetings for moral and social improvement, in the chapel.

"In consequence of the salutary operation of this moral machinery, the social condition of the people had been so much improved, that the local autho-

rities had cheerfully borne testimony to the happy change."

When the Earl of Carlisle was in Aberdeen, on the occasion of his being inaugurated Lord Rector of Marischal College, he saw meet to attend one of the Tuesday meetings of the mission, at which he thus expressed himself :—

" There is nothing in this ancient city of Aberdeen,—nothing in the splendour of its streets, the stir of its harbour, or the excellences of its many institutions,—which has a higher interest for the philanthropist and the patriot than has the work which is being carried on in this place ; for, if I rightly understand the object of that work, it is to substitute order for disorder, industry for idleness, cleanliness for filth, decorum for rudeness, temperance for intemperance, and above all, godliness for indifference to all that is good and holy. This is indeed a blessed mission ! May it go on prospering and increasing ; may it spread, till the same beneficial results are witnessed, not only among yourselves, but among all your fellow-citizens, and, still spreading, over-run and over-leap the barriers of your great city, and visit in turn all the hamlets, villages, broad fields, mountain-glens, and hill-tops of our beloved land ! Among all the undertakings of the present day, I hold this to be of paramount importance ; and I firmly believe that such a work will have a more lasting and a more consoling impression on the minds of those who have been parties to it, than would the

consciousness of having promoted any of the specious and ephemeral schemes that we see around us. For this work underlies all the temporal and fleeting interests of our population, and looks to their growth in morality, in virtue, and in self-respect,—looks to their growth in the wisdom which far transcends the wisdom of this world, and fits mortals for immortal felicity."

The reporter of the *Aberdeen Herald* newspaper, who was present at the anniversary meeting above referred to, thus writes :—

" At this moment, memory brought vividly before us a scene of a very different description, which we had witnessed on the same spot, some eight years before, when, animated by a desire to mix with and see all shades of character, we entered what we may truthfully designate one of the vilest dens that ever existed in this city, namely, ' The Bowl-road *Penny Rattler*.' Well do we recollect sitting with our pockets impenetrably buttoned up, and only being assured of being able to beat a safe retreat, by the chance presence of two policemen, who were on the outlook for a young petty criminal, this den being a very likely place in which to find such a character. The meeting of Tuesday last was of a wonderfully different character; for, although we believe that many of the former frequenters were present, all were now orderly and attentive. A handsome pulpit had taken the place of the ricketty stage, while the principal actor in the scene was one not more

ennobled by birth and rank, than he is by learning and philanthropy. Of a verity, changes like these give force and weight to the belief that the world is on the move."

The *Glasgow Examiner*, in noticing a visit of the president of the mission to that city, has the following remarks :—

" Hitherto the plague-spots of our cities have been known chiefly, in connection with pauperism and crime, as the habitations of all that is evil, and therefore to be shunned by all men. Good men, indeed, have met and made lamentation over them, legislators have made abortive attempts to improve their condition, the Churches of Christ have sent missionaries among them. But the plague has spread, the localities which formed its seat refused to be healed. Mr. Wilson has come to tell us—not of the disease with which we are abundantly familiar, but of the cure. He tells us that in Aberdeen the worst spots in the city have been reclaimed—that men who were a terror to society, and to themselves, sit at the feet of the Christian teacher, 'clothed and in their right mind ;' that houses marked in the registers of crime as the haunts of dissipation are now vocal with the voice of joy and salvation—that the very dregs of the community have felt the inspiring, renovating, power of truth, and given themselves to the Lord. Mr. Wilson appeals to the criminal lists of the city in proof of the success of his mission. He points to a congregation gathered from the streets and lanes in

attestation of the power of the truth, and of the truth alone, to save the vilest, and to bring back to society and to God those who have gone far in 'the path of the destroyer.' This is more like a dream than a reality ; and yet it is a sublime reality. Mr. Wilson has been honoured to commence a work in Aberdeen which bids fair to change the moral aspect of that city, to banish its pauperism and crime, and to convert its haunts of dissipation into Bethels."

The seventh Annual Report of the Mission says :—

" The *Albion Street Mission* has now reached the eighth year of its existence. It may be proper, therefore, to give a comprehensive view of its rise and progress.

" The first meeting of the mission was held in the ground-floor room of a wretched house, at a rent-charge of sixpence a week. That house is now occupied by quiet people, while the congregation gathered by the mission assemble near it, in one of the most comfortable and convenient chapels in Aberdeen.

" At the time when the first chapel was opened we had to contend with the evil influences of a vile nuisance, termed a penny-theatre, and a public-house for every ten families in the district. Now strong drink of any kind is sold in only one house in Albion Street. Eight low public-houses in the neighbourhood have been shut for lack of custom, and their places have been supplied by butchers' and bakers' shops, temperance coffee-houses, eating-houses, &c., while the theatre has long ago disappeared.

“At the commencement of the mission, Albion Street was the chief seat of crime in the east end of the city; now it is quiet and orderly, while the social state of the locality generally is more or less improved.

“In 1848, there were more than 400 children in the neighbourhood who attended no school. For 150 of these we have provided school accommodation. They receive the elements of a useful education for a fee of one penny a week.

“At an early period in our history, the Lord’s day services were frequently disturbed by many noisy boys. Sunday-schools were opened for these neglected young ones, and now, while 200 pupils attend the said schools, many of them, together with their teachers, occupy the gallery of the new chapel, on Lord’s day morning.

“At the commencement of the mission, we were happy to see thirty persons present at the ordinary Lord’s day services; now we usually have from 100 to 150 in the morning and afternoon, and from 400 to 500 present in the evening.

“It was feared by some that, as our mission progressed, the distinguishing feature by which it had hitherto been known, namely, a *Reclaiming Institution*, would disappear. But such has not been the case. When John Williams settled as a missionary in Polynesia, he began at the lowest point of effort, and carried the people up with him from the rude cottage-chapel to the plain, but tasteful house of

prayer. And so has it been in the experience of this mission.

“ It may be mentioned as a proof of the improved economical habits of the people of this quarter of the city in saving small sums, that, during the last seven years, they have deposited the sum of 1800*l.* in the Penny Bank, which has led to the establishment of six other penny banks in the city.

“ At the commencement of the mission no lectures on general science, temperance, or moral philosophy, were ever given in the district: now we have such lectures weekly, and altogether upwards of 400 have been already delivered, all of which were well attended. Among the lectures delivered were the following: the Rev. Mr. Longmuir lectured on ‘ Geology Illustrated;’ Sheriff Watson, on ‘ Domestic Economy;’ Professor Martin, of Marischal College and University, on ‘ Astronomy;’ Professor Brown, ditto, on ‘ the Training of the Faculties;’ Professor Blackie, ditto, on ‘ Physical Culture;’ Professor Gray, ditto, on the ‘ Steam Engine, and the Solar Microscope;’ Dr. Smith, ditto, on ‘ Chlorine Gas from common Salt;’ Rev. Mr. Ogilvie, on ‘ the Composition of Water;’ James Silk Buckingham, Esq., on ‘ His Own Life;’ Professor Thomson, of King’s College, Old Aberdeen, on ‘ Electro-Magnetism;’ Rev. Dr. Edersheim, on ‘ the Religions of the Continent;’ Rev. J. C. Brown, on ‘ Physiology;’ besides practical religious addresses from George Thompson, Esq., M.P., London; Rev. David Wal-

lace ; Rev. Dr. Begg, Edinburgh ; and other Christian friends. These gentlemen cheerfully agreed to deliver the lectures and addresses referred to, and were no less surprised than gratified by the attention of the hearers. The happy effect upon the people can be estimated only by the few strangers who had the pleasure of being present when they were delivered. The audience evidently felt that they were sympathized with ; and, at the close of each lecture, warmly expressed their grateful sense of the kindness thus shown them. We have also a library, and the people have to this date bought 480 Bibles, and Testaments, and 40,000 tracts and magazines, by weekly subscriptions of a penny and a halfpenny.

“ The foundation of a new chapel was laid in November, 1854, and the edifice was opened by the Rev. Dr. Alexander, of Edinburgh, on the second Sabbath of June, 1855.

“ In general terms it may be stated that, since the opening of this handsome and commodious structure, we have doubled our congregation, while the amount of the free-will offerings of the people has increased in the same proportion.

“ To maintain the character of a district mission Church, we selected a spot in Shuttle Lane, at a short distance from the chapel, as a new field of action, and having acquired a small property there, we caused it to be fitted up as a mission chapel. Here we hold meetings on Friday and Lord’s day evenings, which are exclusively attended by the

inhabitants of the locality, and worked by the leading members of the Albion Street Mission. The attendance promises well, and, with God's blessing, we trust this district will also be reclaimed.

"The painful fact has been ascertained, that in this quarter there are a thousand persons who seldom or ever attend any place of worship; which abundantly shows the necessity that exists for prosecuting the mission-work with zeal and alacrity.

"In conclusion,—we look upon our organization as being now complete, embracing, as it does, *three* services in the new chapel on the Lord's day; *two* Sunday-school and other services in the Shuttle Lane Mission; a prayer-meeting every Monday evening; a public lecture, in connection with the temperance society, on Tuesday evening; a district prayer-meeting on Wednesday evening; a penny bank meeting on Thursday evening; a temperance meeting, in Shuttle Lane, on Friday evening; a Band of Hope temperance meeting on Saturday evening; and lastly, we have two day and two evening schools."

The results, as thus presented to view, are most encouraging; but were we to give the history of individual cases, we should soon fill a volume. A few instances, of special interest, however, we shall narrate, with such practical reflections as they may give rise to. The first narrative refers to the old sailor, who is mentioned in the early part of this history as having been present at the first meeting

held in the old house. Another of the audience then present died recently, also witnessing a good confession.

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### THE OUTCAST RECLAIMED.

ALEXANDER STEPHEN was the son of poor but honest parents, who dwelt in a rural district in the north of Scotland. When a child, his mother stored his memory with the precious truths of the Gospel, and offered up many a prayer that he might be spared to live and die in the Lord. He was obedient in childhood, but became wayward in youth. Bold and impetuous in disposition, he was always in trouble, and yet seldom pleased but when leading a riot, or directing his boisterous companions in their follies and wickedness.

The quiet of a country parish was not an atmosphere which Alexander would bear when he reached his teens. He had heard of the sea and of ships ; he had been told of battles and of "glory ;" and his ardent spirit would no longer brook a shepherd's lonely life. To the grief of his parents, the lad left home, and went to sea. For a time he was in the merchant-service ; but, being impressed, he gladly entered the British navy. Here, for a time, he was appalled by the wickedness of the service ; but, ere long, he became wicked himself. "The ship," he used to say, "was a hell upon earth, and I was one

of her fiends." This was the truth. For forty long years he was tossed about from ship to ship, and during all the dangers to which he had been exposed, the battles in which he was engaged, and the sufferings which he experienced, God was not in all his thoughts. Drunkenness and insubordination were his chief crimes; and for these he had been flogged, until, as we have said, his back was literally furrowed with stripes!

At length, he abandoned the sea, and returned to the north of Scotland. His native home was now desolate; all his relations were dead. He settled in a seaport town, and tried to eke out existence by chance employment. He was soon reduced to abject want, and had to be relieved from the parish funds. He now rented a miserable hovel, in a poor locality; here he made broom besoms, and hawked them when able to go about. When in the country, he was the terror of one or two pious females, on whose paternal estate he gathered broom; for though age and infirmities had broken his spirits, he was still a fearful blasphemer, and could scarcely speak without taking the Lord's name in vain.

But there was mercy and grace even for this outcast. In the room adjoining his wretched dwelling, the Gospel was one Sunday evening faithfully and affectionately proclaimed. Alexander and a dozen more poor persons were present; they listened attentively to the message of salvation, and, for the most part, returned on the following Sunday to hear it

again. Week by week, "to the poor the Gospel was preached" here, until a small congregation was gathered, and a mission chapel built. In this little Bethel, Alexander was a constant hearer; for a time he appeared to listen with a sort of stolid indifference; but by and by he became attentive, and ere long "the fruits of the Spirit" showed themselves in his life. Every one who knew Alexander was surprised at the change which had come over him; but he was studiously reserved, and would not readily disclose the secret workings of his heart.

One evening, Alexander was absent when his name was called as a subscriber of a penny a week for a Bible. The minister concluded that he must be ill; and, on inquiry, he found that he had been struck by paralysis, and now lay on his death-bed. The limbs were dead already, but the faculties of reason were unimpaired. Thus helpless, he was questioned earnestly and affectionately about the state of his soul; and then appeared the true value of a mother's teaching and the all-conquering power of God's word. "I have been a great sinner, a terrible sinner," said the old man, as he fixed his eyes on the minister; "but Christ is a great Saviour, and his blood cleanseth from all sin." "How have you come to know the blessed truth?" he was asked; "*I was taught it by my mother when a boy,*" he replied; adding, "For forty years, all that I learned when a boy, I had forgotten; but when I heard you preach in our little chapel, *it all came up again in my*

*mind.*" And then he expressed, in language of the most correct and intelligent character, his confidence in the love of God, and the mercy of God, and the freeness and fulness of his grace. It appeared as if the materials, so to speak, on which the Spirit operates, had lain dormant for a long life, but were now, under the quickening influences of the truth, made to minister to his salvation. Listening to the Gospel message, crediting its testimony, and conscience asserting its prerogative, his heart was opened, and thus he was enabled to "lay hold on eternal life." We saw him day by day, as he lay on his poor and lonely bed; heard him recount days that were gone, and carried his dying message to the congregation, "to believe in Christ;" after which he soon fell asleep in Jesus, an "outcast reclaimed."

Mothers! here is encouragement for you. Ponder, oh! ponder well the old man's words, "*I was taught it by my mother.*" taught that "the blood of Christ cleanseth from all sin." Glorious truth! teach it, mothers, to your children; fix it in their young and tender minds. Store them with the precious doctrines of God's word, and, like this old man's mother, pray, oh! pray that God's Spirit may kindle them up in love.

Christian ministers! here is encouragement for you. Christianity is an aggressive system of truth. Go ye, therefore, to the "highways and the hedges" of our great cities and towns, and there, by pressing home the Gospel in all its faithfulness and affection,

the poor, the blind, and the naked will listen to the joyful sound, "give place to the truth," and be saved.

Outcast sinners, here is encouragement also for you. When the old man was told that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on Him might not perish, but have everlasting life," he believed that the message was true, and he realized God's promise: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." So may it be in your case. God is "waiting to be gracious." Believe on his word; rest your salvation on the merits of Christ's atonement, and depend for instruction and righteousness on the teaching of God's Holy Spirit, that you may "grow in grace."

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#### "WHO'S GOT THE DONKEY?"

JOHN JONES had a miserable life of it. He worked hard, but was always in want, and he considered it lucky if the day's expenditure did not exceed the day's income. It was a constant struggle to make the ends meet, and the outgoing end seemed to be for ever lengthening, while the incoming end was constantly contracting. His necessities compelled him to buy on credit, and sell for ready money; so he always bought in the dear market,

and sold in the cheap. His profits were small, and every day became less ; but his wants were great, and daily became greater. He was no scholar, and kept no accounts ; he was no social or political economist, and knew nothing of the theory of making money, or of the art of saving it. He had a little practical knowledge of the principle of exchange, and knew that the price of the coals bought yesterday must be paid by the money realized by the retail sales of to-day ; and that if he took an extra glass of whisky, in addition to his usual allowance, his wife and family would be restricted to a smaller quantity of food, or obliged to contract an additional amount of debt. It was no use to talk of lessening the expenditure, because it was necessary to eat and drink ; and as his credit, from the irregularity of his payments, was always getting less, and as he had once or twice pleaded the benefit of the Tippling Act, when prosecuted for unpaid drams, no publican would give him spirits on trust, so that the daily public-house ready-money transactions left little or nothing for household expenses. It was in these circumstances that John first came under our notice. He might have been seen every day, harnessed to a small cart, with his two ragged, ill-conditioned sons pushing behind, calling, as loudly as they could bawl, " Coals ! cheap coals !" An old hat without the rim, an old coat minus a sleeve, a pair of tattered smallclothes without buttons, and, as Paddy would say, footless stockings without the legs, com-

pleted his dress. His children were covered with about equal proportions of dirt and rags, and his wife might have sat for the picture of "Patience on a monument, smiling at grief." Life to him, hitherto, had been all down-hill; and he appeared to have reached the lowest point to which he could possibly fall, when an incident gave his thoughts and feelings a different direction, and changed the whole course of his life.

In the street where he lived was occasionally opened a small wooden theatre, where, for the small charge of a penny, the youth of the vicinity were amused with scenic representations, and instructed in all the various practices of successful crime. To the dismay of many, and the joy of a few, the theatre was removed, and a small Christian church erected in its place. John had never frequented the theatre, because he considered a glass of whisky better worth the money than a foolish song; but his boys, when they could pick up a penny, thought it well spent in seeing the "Life and Adventures of Jack Sheppard." Now, however, that admission to the church cost nothing, and as his money was all spent, and his own house no-ways attractive, John thought, as he looked in at the door, that it was well heated and comfortably seated, and that he could not do better than get into a corner, and see what was going on. The person who was in the desk was speaking of the condition of the poor, and in a few minutes John held down his head, for he thought he

was speaking to him. He listened, however, and heard his own state so well described, his feelings so truly pictured, his wants so accurately stated, and his miseries so affectionately mentioned, that he wondered, trembled, and wept. No one before had ever taken any interest in him; but here a perfect stranger knew every circumstance of his life, and seemed to sympathize in all his sufferings.

The next night, John was at the church door before it was opened; but at length his stranger friend made his appearance. The subject of discourse was Christ's love to his people, and his theme was more attractive than the last. John, for the first time, heard that the Son of God descended from heaven, "became a man of sorrows and acquainted with grief," and offered himself up a sacrifice for the sins of mankind. Night after night, when the church was opened, John was to be seen stealing into a remote corner, quietly and attentively listening to the service, and lingering till the last of the assembly were leaving the church. He felt almost ashamed of this new attraction; church-going had appeared to him to be a sort of privilege of the rich or well-dressed, and he had no idea that a church could belong peculiarly to the poor. However, new light was shed into his mind; he began to see the folly of his previous life, and resolved to try if virtue's ways were indeed ways of pleasantness and peace. The daily indulgence in whisky was

withheld, and the pence thereby saved were applied to the payment of old debts; these gradually diminished, and he was soon enabled to become a ready-money buyer, and could afford to sell on credit. Trade and profits increased, and he found it necessary to increase his locomotive power, and to place a donkey in the cart, instead of his sons and himself. Things now began to look brighter; his old hat was supplanted by a new one; his old clothes were patched, and, at last, renewed; and stockings were discovered to be an agreeable covering to the feet. All this, at one time, would have been thought extravagance; it now appeared needful, and the remarkable thing was, that he made money, notwithstanding. He had a friend who, like himself, dragged his own cart, and who wondered much at John's progress; and John, from having been a patient listener, became a useful instructor. The result of their communings was, that this friend bought the donkey, and John purchased a horse. A man who drives his own sleek, well-fed horse, is a very different person from him who drags his own ricketty cart; and John felt it to be so. The fustian coat was, on Sunday, exchanged for broad-cloth; his children were sent to school; his wife had her winsey gown and flannel petticoat; their food was wholesome and abundant, and the hearth-stone clean and comfortable. His friend is following his footsteps, and is thinking of soon exchanging the donkey

for a nobler quadruped; and the question now often put in the neighbourhood is, "Who owns the donkey?"

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### THE WANDERING MINSTREL,

#### AND HOW HE WAS RECLAIMED AND SAVED.

JOHN BROWNLEE was the son of a worthy sailor, whose home was on the banks of the Clyde. When six years of age, he had the misfortune to lose his father, who was drowned at sea, and then his eyesight, by an accident which befell him while playing with his only sister by the fireside. His mother, being unable to provide for her children, made application to the directors of the Blind Asylum, in Glasgow, who at once received the boy into the institution. Here John soon distinguished himself. He became the first reader of his class, and had such delight in the Bible, that he committed large portions of it to memory, and could repeat the paraphrases from beginning to end. The new system of teaching geography to the blind was introduced into the asylum where John was a pupil; and so thoroughly did he master it, that Sheriff Alison produced him at a public meeting of the friends of the Asylum, as a practical exemplification of its real value. In the department of music, John also excelled. He had a fine voice, and a most sensitive ear, delighted in the violin as an accompaniment,

and devoted to it his spare hours, that he might become master of that instrument. Herein lay the source of his weakness : music, which was at first cultivated as a solace in his lonely hours, became an absorbing passion ; and being told that he might make a fortune by his musical talent, John left the Asylum, and soon after became a wandering minstrel. In the course of his peregrinations, he contracted loose and wayward habits, and sought at times to drown his sorrows in dissipation, but was seldom without feelings of the bitterest remorse.

In the progress of his varied wanderings, he made the acquaintance of a musical family in Aberdeen. Into this family he married, and being offered employment in the Blind Asylum of that city, he settled down, and became the father of four fine children, who were, one after another, taken away from him by death.

The family into which he married being Roman Catholics, John was induced to attend the only Roman Catholic chapel in the city, where the orchestral music had far more attractions for his taste, than the doctrine or discipline of the Church had for his higher judgment. After the death of his father-in-law, the friendly offices of this Church were much directed towards John's family ; but neither the attentions of the priesthood, nor the bereavement of death, could wean John from his boon companions. At length he met an old acquaintance, who had been reclaimed by the instrumentality of

the Albion Street Mission, and who affectionately invited John to attend one of their meetings. "It's of no use, Davie," replied John; "I canna live without my dram." But John took a second thought, went to the meeting, and became the subject of deep and earnest conviction. Abstaining from the intoxicating cup, and abandoning his old companions, his mind was drained, the soil of his conscience became susceptible, and receiving the "good seed" of the word of God, it was quickened into life, and grew vigorously. He left the Roman Catholic chapel, and for nearly three years laboured to promote the great objects for which the mission was formed. His family circle now comprised only his wife, his mother-in-law, and one child; but peace and contentment prevailed, with increasing stores of the bounties of a kind Providence. Every spare hour was spent in doing good; and one evening, when addressing a meeting in the chapel, he apologized for his inability to deliver a speech, by calling himself a working, not a speaking member, and stated, that by making it a rule never to let a meeting pass away, without bringing at least one recruit into the service, his wife and himself had been enabled to add *eight-and-thirty* members to the roll of the institution, not a few of whom had been reclaimed from the lowest depths of moral and physical degradation.

But consumption, the seeds of which had been sown in former days, now laid John on a bed of

death. Here he was "made meet for the inheritance of the saints in light." Conversing with him one day, he expressed his entire confidence in the merits of Christ, and contrasted, in strong terms, the Christianity of the Bible with the theology of Rome. The priest had offered his services, but they were declined, and reasons given, which, coming from a dying man, were well fitted to make a deep impression. While lying at ease, and his mind seemingly absorbed in devout contemplation, he turned his sightless eyeballs towards heaven, ejaculating, "All my springs are in Thee!" Seeming to dwell on the passage, we remarked, that it was a glorious thought, and inquired if it were associated with anything in his experience that endeared it to him. "It is indeed," he replied, and then, in effect, said: "I was always fond of the Bible, but had often my doubts of its authenticity as God's word. I was taught that there is one God, and that 'He is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.' Now I thought, as there was but one Mind, the Bible would be like to it, just as a number of letters written by one man would be like to each other in style and composition. But it was not so; no two books were alike, and the styles throughout appeared different. This gave me doubts. One evening, a sermon was preached in our chapel, from the words, 'All my springs are in thee.' The text was illustrated by the history of the Dee. The

minister said, the Dee began with a few small springs, far up in the country, and grew larger, till it came as far down as Aberdeen, by the waters of many little streams, which had all their springs in the same earth. They ran into the river, some noiselessly, in silver streams; others boisterously, in rocky gorges; and some sluggish, by many channels, until the Dee became so large that ships could float in it. At Aberdeen, its waters were filtered into a cistern, and distributed to its inhabitants. So was it, he said, with the Bible, which was called a 'river of life.' All its well-springs were in God,—they had their rise in his mind; but coming to us, as they did, in progress of time, through human channels of thought, each channel had its own characteristics. The tributaries of the waters of life were now clear and sparkling, as in Isaiah and in many of the Psalms; now bold and impetuous, as in the denunciations of most of the prophets; now turbid and dark, as in Amos; and now silvery and transparent, as in Christ. While a river of life to bear the soul to glory, it was also a river of life to nourish and sustain, when sent by the Spirit into the heart. This was enough: my mind was at rest; and ever since I have rejoiced to say, 'All my springs are in thee.' " He had also had doubts on the subject of prayer. Accustomed to think on the decrees of God as absolute, he felt at times that he must not look for mercy. In his sins he thought he could read a decree of reprobation; but by a sermon on the

repentance of the Ninevites, and the consequent removal of the decree for its destruction, he was led to see that, while it must ever hold true that "the soul that sinneth, it shall die," it is true also, that the soul that believes, and by God's grace turns from sin, shall live.

As he drew near to eternity, his mind became more and more fixed. He had hoped to live, for the sake of his family and his fellow-men; but he was resigned to the will of his heavenly Father, and left his wife and child in the full confidence that the Lord would be "a husband to the widow, and the orphan's stay." He bequeathed legacies of the purest affection to all his associates in the mission. He died in the full confidence of the Gospel, and his body was carried to the grave on the shoulders of six men to whom his labours had been greatly blessed. Many more honoured his last request by attending his funeral; and it was indeed a solemn and impressive scene, as the body was consigned to the dust, while the soul had returned to the God who gave it.

Thus died John Brownlee, at the early age of thirty-two. His case affords a pleasing proof of the value of early education, and should serve to stimulate to the most devoted effort on behalf of children. Parents should read from it a lesson of duty, and implant true principles in the minds of their children; and the Church of Christ should read in it a lesson of fresh effort, that she may realize her great

commission to work out Christianity as an aggressive system of truth. The Church of Christ is a building, and her stones must be quarried. Every Christian cannot be a master-builder; but the humblest member in the Christian fellowship has a responsible place to fill. Let our pastors tell their Churches that we must excavate if we are to build, and set the example of going to the quarry themselves. Then will the people follow, and then, and only then, will the great work be done, and Jesus be glorified.

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#### “A BRAND PLUCKED FROM THE BURNING.”

SEVEN years ago, a working man in this city (*Aberdeen*) was sitting at home one evening, with his head on his hands, in a fit of remorse. He was deliberating how he might take away his life. He had ruined himself, and crushed his family, by strong drink, and he felt as if it were better for him to die than to live. Leaving his house, he walked towards the harbour. There, as he stood by the dock, and all but ready to accomplish his purpose, a pious young man, and a zealous and efficient member of our Christian Mission, walked up to him, and, knowing something of his history, urged him to become a member of our temperance society. To all his entreaties he turned a deaf ear; but the conversation was so far blessed, that the

evil design was abandoned, and he settled down to his work again.

About a fortnight after this, the same young man came to our unhappy friend, and said, "I am unexpectedly called to the country to-day, and therefore cannot get to our *soirée* this evening; but, as I bought a ticket, and am unwilling that it should be lost, will you take it, and go to the meeting for me?" With some reluctance he accepted the ticket, and went to the meeting, greatly wondering how any company could be happy without the use of strong drink. But he was agreeably disappointed; not only did he find the party happy, but he, too, enjoyed himself, and when he awoke next morning, his mind was so calm, his conscience so easy, and his bodily health so good, that he could not help contrasting this experience with that which he was wont to suffer after being a night with his boon companions. Meeting with his friend during the day, he thanked him with all his heart for the considerate kindness he had shown, and thenceforward became one of the little band who were then but recently associated in furtherance of the temperance reformation.

Having now come to realize the blessings of temperance, his mind, which was naturally active, began to reflect on the subject of religion. He had been faithfully and affectionately told, that, in order to be fully happy, he needed both a new stomach and a new heart; and that, although temperance could

give him the one, grace alone could give him the other; but he was far less willing to come under the means of grace than he had been to come under the power of temperance; and years passed away before he came to know the saving change. For a long time he was satisfied with moral virtue, and held that this was all that was necessary to constitute Christian character. At length he was brought under conviction, but he had not long to struggle for peace. When a boy, his mother had instructed him in the Bible, and stored his memory with its truths; these became lights to him, as he sought the way of life, and having found the footsteps of Jesus, he walked in them, persevering unto the end.

About two years ago, he became subject to what was believed to be rheumatism, but which, eventually, became a fatal chronic disease. When on his death-bed, he was called to experience much suffering; but he never murmured, and not once lost his confidence in God. Sitting by him one evening, a few days before he died, his mind became unusually calm and collected, and he spoke of his hopes and prospects, without a doubt of his future state. Remarking on the grace of assurance, he said, "Yes, I know it; and let me implore you, sir, to continue to preach Christ and Him crucified, for that, and that alone, gives assurance in a dying hour. Tell all our brethren of the temperance society, that while they cannot value too highly the blessing of temperance, as a means to an end, faith in the finished work of

Christ alone can sustain the soul within sight of eternity." Observing the strength of his faith, and the happiness he enjoyed, we asked how he came to get peace at first. "I got it," said he, "in this way: I had heard many a sermon, and read much on the subject of salvation, but I was greatly perplexed, until one day, while you were preaching on the brazen serpent, as a type of Christ. Then it seemed as if I were taken by the hand, and led up to Calvary, and told to look there, with Christ's words in my mind, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life: then I got peace." And thus he died. He was "a brand plucked from the burning;" and no one could more willingly or more truly say, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

From this case we learn,—

*First*,—How much pious men may do for their fellow-workmen, when faithful to their great Master. Had not this pious working man been zealous to do good, this soul might have perished. Working men know best how to speak to working men, and their power over each other is great.

*Secondly*,—It shows the value of the temperance reformation. Here it prepared the way for the "grace of God that brought salvation;" it was the handmaiden of religion. It should never be

forgotten, in our dealings with the intemperate, that intemperance is a *physical disease*, as well as a *moral evil*. Hence the need of a new stomach, as well as a new heart. The physician who is called in to deal with a case of inflammation, directs his attention, in the first instance, to the seat of the disease. His first care is to remove far away every irritant cause; and when the fever is checked, then he applies his remedy. So with the intemperate; the disease must be attacked by physical means, as well as treated by moral persuasives. And Christianity provides for both; it tells us to "do good to all men as we have opportunity;" and this good implies the use of such means as shall insure the removal of a diseased appetite, and the application of such healing power as shall, by God's blessing, save both the body and the soul.

*Thirdly*,—It shows the kind of faith that saves the soul. In order that faith may be practical, in religion, we must take care and not mistake the *act of the mind* for the *object believed*. If we look for Christ in the *inward* movements of the mind, instead of Christ as the *outward* object of faith, we never can have peace in believing; "For as it is not the mere act of stretching out the hand to take the water, but the water itself, that can cool the parched tongue; and as it is not the mere act of looking upon a sublime and beautiful landscape, but the landscape itself, that conveys pleasant feelings to the mind; in like manner, it is not the mere act of

believing, but Jesus, the object believed in, that can give peace and joy to the soul." Disease is *with* ourselves, and we must *feel* it, before we shall think of applying to the physician; but the cure comes from without. And so the disease of sin is within us, in the heart, and we must feel it before we can be healed. But Christ, the great Physician, is without, and we must fix the mind on Him, as able and willing to save, that we may be healed. In the present case, conviction of sin and danger was felt, but it was only when he was taken, as it were, by the hand, and led straight up to Calvary, and told to look there, that, like John Bunyan's pilgrim, the burden of sin fell off his back, and he walked onwards to the gates of the celestial city.

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### THE WHITE STONE.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and on that stone a new name written, which no man knoweth, saving he that receiveth it." "Thank God for that passage!" said Janet Forbes, as she clasped her wasted hands, and raised her sunken eyelids, with grateful emotion, towards heaven. She was now on her death-bed, and this was the state of feeling in which she contemplated her approaching departure. Interested in her case, and having reason

to believe that she had become a trophy of Divine grace, through the instrumentality of our Christian mission, we inquired more fully into her experience, and received the following deeply impressive account of her eventful history :—

“ I was the child of good-living parents, who occupied a small farm in the north of Scotland. At the age of eight, I was sent to farm-service, and was, for a few years, with a master who was very kind to me, while my mistress was careful to instruct me in the Shorter Catechism and the History of Jesus. She was what was called a “ Seceder,” and though she was laughed at by the kirk people, she never minded them, but continued always doing good. Every day, when I was sent to the hill with the cattle, my mistress made me take the Bible and the Catechism with me ; and every evening, after the work was done, she heard me say the verses she had given me to get by heart. In this way, I came to know a great deal of the Bible, and had my mind well filled with Gospel truth. I got into other service when I grew up, and was very well married. My husband was a poor man, but, with a little bit of land, and days’ work at dyking and digging, he did very well ; so that, although we had little of the world, we had as much as we needed, and we were very happy. Two children were the fruit of our marriage ; one of them was becoming a great help to me, when my husband died, and then I had to struggle alone to bring them up. A young man came about the house,

to see my lassie, and they both went away together; but did not do so well as they ought to have done. I followed them to the south, in the hope that I might save my daughter; but, alas for it! I fell into sin. Years passed on, and I was getting deeper dyed in iniquity, until I felt myself to be an outcast in the world. For a long time after I fell into sin my conscience checked me; but it grew harder and harder, until it was seared. I had not been into the house of God for many a day, and settled down to live in a very bad place; but there I was nearer the means of grace than I expected, for I found that there was preaching in a little kirk, where the poor and the outcast were invited to attend, and I went to hear. One night, the sermon was from the words, 'To him that overcometh . . . I will give a white stone.' The minister said, that the white stone meant a deliverance from sin, and a title to grace, which grace was enjoyed when the sinner believed in Christ, and received the robe of his righteousness. He told us that it referred to a practice in the ancient courts of justice, where a white stone was given to those who were pardoned and set free, while a black stone was given to those who were condemned. I felt all at once most miserable. I could see nothing but a black stone for me. My sins rose before my mind like a mountain, and I went home in despair. I could not go on in sin, but I could get no peace. Again and again I fell on my knees to pray, but the great Judge, with a black stone, was

always before my mind. At length, I thought on the white stone. Then many a truth which was taught me by my first minister, a minister now of the Free Church, came to my mind; but the scriptures which my first mistress made me learn helped me most of all. I went constantly to our chapel, and there I was encouraged to strive to overcome every hindrance and obstacle which stood in the way of my obtaining the white stone, through the merits of Jesus. At length light broke in upon my mind; I could see that Christ died for *me*, that his blood cleanses from all sin, and that though my sins had been red as scarlet, He could make them white as snow, and though as deeply dyed as crimson, He could make them as wool. Then, as I looked at Christ on Calvary, I was led to think of his having died that I might get a white stone; and now, I hope, I have been enabled to overcome sin, Satan, and the world, by the blood of the Lamb."

Soon after, we called again. We found Janet without a bond in her death. She grieved over her sins, and wept as she thought on her poor daughter, for whom she prayed with much earnestness. She fell asleep in Jesus, and, long ere now, has received the white stone, and has found written therein a "new name," which no man knoweth as she knows it, while she eats the hidden manna of her Saviour's love, in his Church above. And let us hope that her prayers were answered. The daughter, after wandering about, without thought or care for her soul,

was brought to the same spot where her mother died, to be visited by her mother's best friends, and, as she lay on her death-bed, appeared to be blessed, also, with a white stone. We set small value on death-bed repentance, but we must not, we dare not, limit the grace of God.

Reader! will you receive "the white stone," or will it be "the black stone of condemnation," and "the blackness of darkness for ever," that will be your future portion?

## CHAPTER II.

WE shall now deduce from this effort some practical lessons for the consideration of the Churches, and—

First,—*It shows that temperance is a most essential element in missionary effort among the masses.* Here is a marsh; you wish to make it fruitful. In order to this, it must first be drained. The drunkard's mind is this marsh, and our temperance society the machine by which it is drained. Ten men who join our temperance society on the Tuesday, are much more likely to attend the preaching of the Gospel, and to get "the good seed" sown in their minds to profit on the Sunday, than ten collected on that day, whose minds had been stupified by drink. It would be a great good to have the bog drained, even were there only a green sward to grow; but it is a greater, when the cultivated field yields fruit. It is a social gain to reclaim the drunkard, but our constant aim is to get him into a fruit-bearing state, and this, we believe, has been, by God's blessing, to a far greater extent realized in the history of this Mission than would have been the case without our temperance society.

As this subject has been greatly misunderstood by

some good men, who speak of the temperance movement as being made to take the place of the Gospel, it is earnestly hoped that the history of this Mission will do much to dispel this misconception. But let us look at the subject philosophically. The "Gospel seed," or the saving and vital doctrines of Christianity, is the source from which the fruits of righteousness, or Christian virtue, which go to form Christian character, grow. Just so the husbandman gets his golden harvest from his seed-corn, which is the essential source of his increase. But, as agriculture implies a preparation of the soil, so, in the spiritual husbandry, the temperance department is an element of the first importance in the cultivation of the moral soil. And, as an illustration of this, it should suffice to adduce the case of this Christian Church, three-fourths of the members of which were reclaimed from habits of intemperance before they came to enjoy a good hope through grace.

But we may look at the subject in a physiological point of view. An able writer on physiology says, "I find that the preceptive part of Christianity tends to make men peaceable, honest, sober, industrious, and orderly. I find in the Christian scheme these doctrines taught:—Man's fallen state through sin, redemption through Christ, regeneration through the operation of the Holy Spirit, and the certainty of an awful and final judgment. Now, it is clear to my mind, that the impression of these great truths on the heart of man has a direct tendency to make

man humble, self-denying, philanthropic, beneficent, and ever on the watch against sin. Such principles, I apprehend, cannot exist in force in any community without the moral, social, and spiritual welfare of its members being greatly promoted."

The ancient Hebrew philosophers were wont to say, that the human system was essentially composed of two parts—a *head*, the seat of thought; and a *heart*, the seat of emotion. Viewing man in this light, the intellectual faculties are the instruments of perception. When in a healthy state, and rightly employed, they collect, classify, analyze, compare, and resolve facts, in evidence of doctrines or ethics, or in opposition to them.

Now, although we cannot comprehend the nature of the union between mind and matter, it is almost universally agreed that the brain is the grand instrument of the mind, and that the free and vigorous action of the mental faculties depends upon that organ being in a perfectly healthy state. Whatever, therefore, tends to impair the functions of this organ weakens the force of perception, and, by consequence, lessens the power of the impressions produced. And herein is made manifest the first operation of intemperance as the antagonist of Christianity. Alcohol is a poison, which, when received into the body, mixes with the blood, unchanged in its nature, and, through that medium, transmits its volatile essence to the brain, where it first produces excitement, and afterwards inflammation, until, if

unchecked, the vital tissues are destroyed, and lunacy or death ensues.

The author already quoted further says: "I look again at the Christian scheme, and I find this very emphatic description of the Gospel of the Son of God, 'It is the power of God.' I see, therefore, in this arrangement, the process by which the human mind is to be operated on in a more wonderful manner than it can be by any other conceivable agency. I look further into the Christian scheme, and find that it is a revelation teaching us that God is supreme in benevolence and beneficence, as well as in power, wisdom, and knowledge. Then I think the evidence is most clear and irrefutable, that to bring that revelation to bear on mankind, is to promote their temporal, as well as their eternal welfare."

Beyond all doubt, the true philosophy of Christianity is here enounced. But it must be perfectly obvious to every unprejudiced mind, that, as God deals with man as a free moral agent, and as the way to his heart is through his perceptive faculties, if these faculties be blunted, or deadened, or stupefied, through the effects of intoxicating drinks on the cerebral organ, revelation will most probably fail to tell effectually upon the conscience and the heart.

But, in applying this principle, we must be careful to keep it in its own place. *Hence this Mission has also shown the great advantage of division of the labour.* Here the various departments are conducted each by an agency specially adapted to itself,

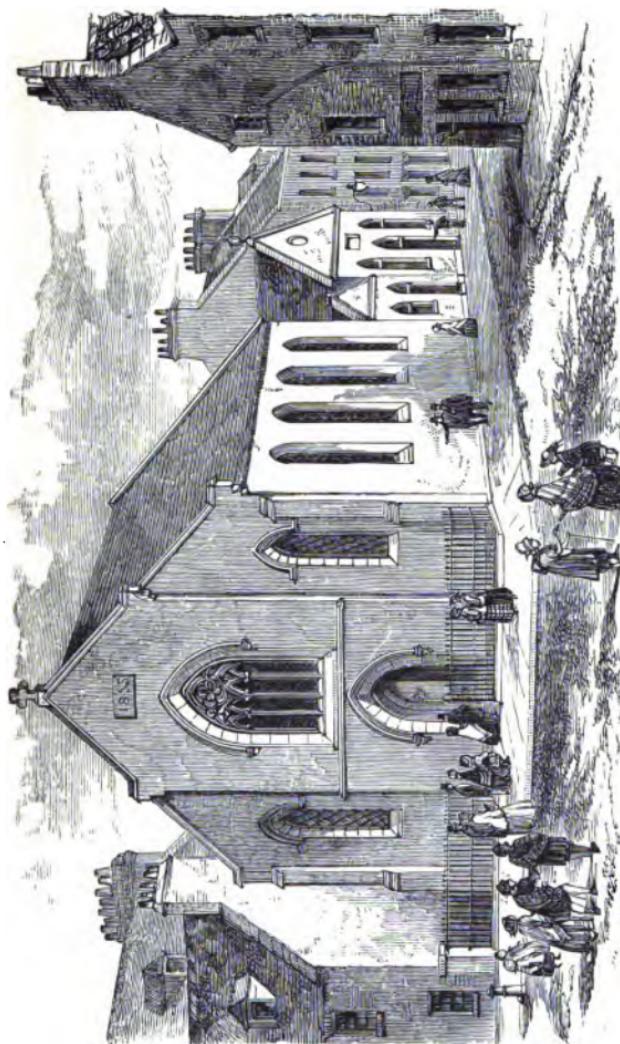
and under rules which insure the most perfect order in the working of details. Thus, the Temperance Society never interferes with the more religious organization, and, there being but one object in view—the good of all—there is perfect harmony in working each department, so as to conduce to that end. Some Churches have suffered much by mixing up the temperance organization with the religious fellowship. Care has been taken here to have the temperance department known and managed as a distinct society, and the experiment has been successful. In other circumstances, where intemperance is not the besetting sin of the people, a distinct department may not be necessary ; but wherever it is the bane of society, a Temperance organization is indispensable. To drain the marsh, we need wind-mills ; but once drained and rightly cultivated, these mills disappear. To drain our moral wastes, we need temperance societies ; once drained and well cared for, they will not be needed, for there will then be a fruitful soil—*the waste will be reclaimed.*

Secondly,—*This Mission has shown how the non-church-going population may be reclaimed*, viz., not by building new chapels at once among the masses, but by beginning at the lowest point of effort, and working gradually upwards. Our institution has grown from the seed. It is a building whose plan was first drawn on a comprehensive scale, but whose works have been of gradual development. Our conviction is, that had we planted at once

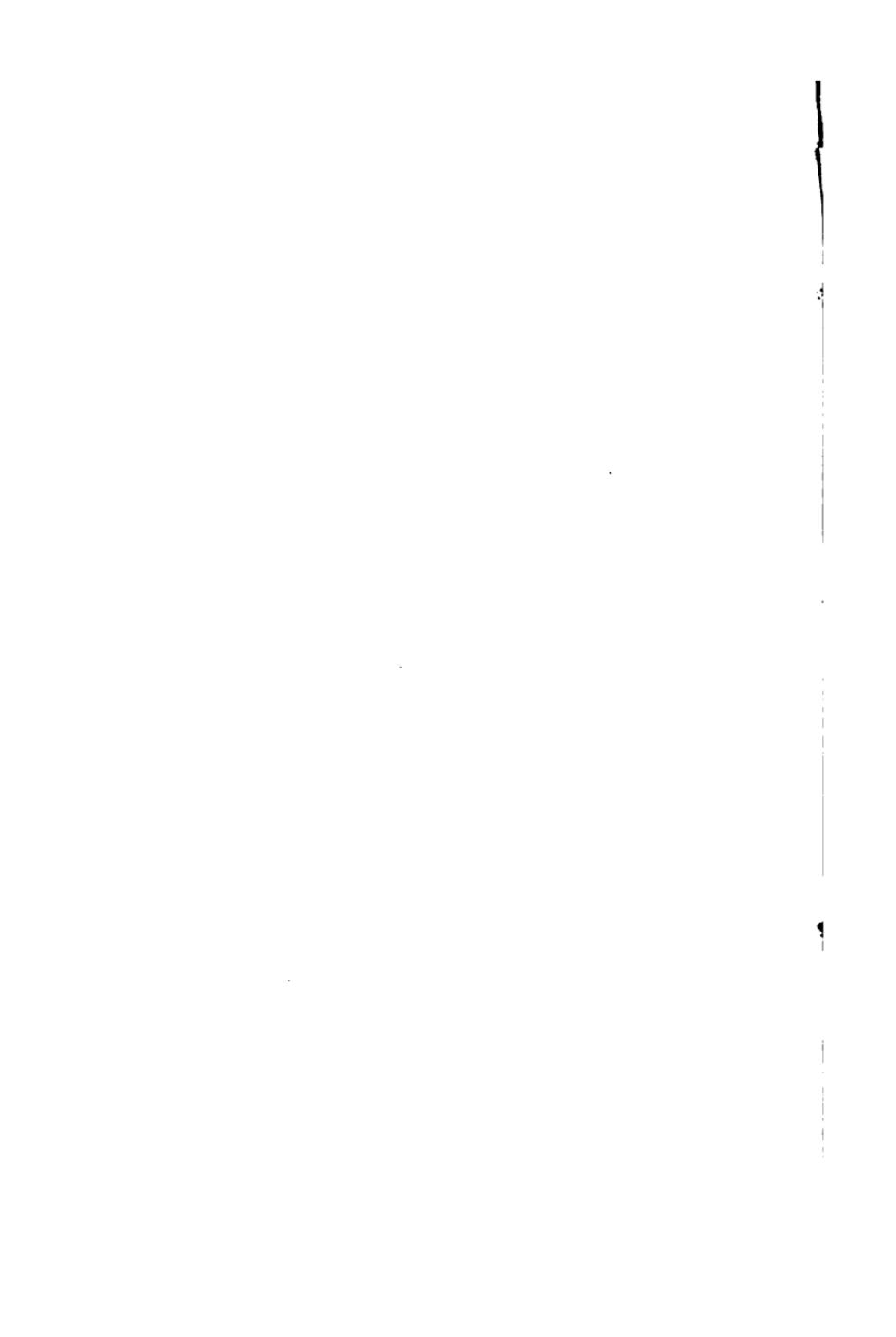
machinery as it now exists, we should never have got the people interested in the work ; but, by beginning at the lowest possible point of effort, and getting hold of the people by degrees, setting them to work as one after another gave good evidence of improvement, the means became effectual, and the blessing was realized. We are by no means for mission chapels to be looked upon as permanent institutions, nor would we encourage any scheme that would seem to draw an invidious distinction between the rich and the poor ; but having to deal with the fact, that the non-church-going masses are, to a great extent, in circumstances which utterly preclude the hope of their coming up to the tabernacle of the Lord, we think we must, in the first instance, adapt our institutions so as to go first down to them, that we may raise them up with ourselves. The time will come when the reclaiming farmer may build for himself, and all connected with him, highly comfortable, and, it may be, ornamental buildings, in the township ; but at first, and for some time at least, he will find it most advantageous to be content with very ordinary accommodation, his chief concern being to have his practical agency of the true reclaiming character.

We would suggest, therefore, that mission chapels should be organized less with a view to their becoming permanent Churches, in every case, than with a view to their being recruiting stations for the service of God. In the present instance, there were peculiar

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ALBION CHAPEL.—(SEE PAGE 58.)



circumstances which rendered it necessary that we should become a distinct and independent organization ; but, as a general rule, we should say that each of our large Churches should take a district, and work it, as this Mission has been worked, and aim at bringing the reclaimed into the general fellowship, rather than aim at forming them into Churches by themselves. But where they come of necessity to form distinct Churches, there is nothing to fear, for, judging from the experience of this Church, we can most truly say that its fellowship is one of strong affection and great practical power. Having had much forgiven, many of them "love much ;" and, in proportion to the strength of this love has been their anxiety and effort to bring others under its influence.

Thirdly,—*The history of our Mission has demonstrated the fact, that bald abstractions of evangelical truth, however well put, will not interest or affect the masses.* Prophets and Apostles dealt largely in practical illustration, and, in an humble degree, we have endeavoured to follow the example which they have set before us. There is a native instinct in the human mind which appreciates illustration, and where the faculties of reason are blunted by neglect or vicious habits, it is useless to appeal to them by dry philosophy, or even impassioned declamation. To those who would wish to labour successfully among the masses, we would earnestly recommend the advice of Dr. Dowling, of America, who, in a

discourse addressed to a class of divinity students, entitled, "The Power of Illustration, an Element of Pulpit Success," says:—

"Would you acquire, and retain in a high degree, the power of illustration, my young brethren? Then cultivate and give free scope to your habits of observation, and your opportunities of inquiry and research. Keep your eyes and your ears constantly open. Study men and things, as you will meet them in the common walks of life. Instead of isolating yourselves from the masses, as is too frequently done by men of study and literature, mingle freely with the people, and, while you aim at doing them good by a holy example, never be ashamed to ask and receive information from any who are able to give it. However humble their occupation, and however limited their literary attainments, compared with your own, you will often discover a vein of good common sense, and a fund of valuable information on common things, possessed by the farmer, the mechanic, or the labourer, which cannot be acquired in the halls of learning or of science, and of which you will find it much to your advantage to avail yourselves.

"Give attention to reading. Cultivate a familiar acquaintance, next to the sacred Scriptures, with the history of the Church in every age, and the lives of the holy men who have been its defenders or its ornaments. Study the secular history, too, of every nation, and the biography of men who have become

famous, either in ancient or modern times, for their power, their learning, their genius, or their eloquence. Explore, if possible, every field from which resources of illustration can be drawn. Let the starry heavens above you, and the verdant earth beneath you, with its trees, plants, and flowers; the air, with its winged inhabitants; the sea, with its funny tribes; the land, with its beasts and creeping things,—all be the subject of reading, observation, and study, and all contribute their share to the illustration of the momentous themes of the pulpit.

“Cultivate your power of perceiving analogies. Acquire the habit of pulpit appropriation throughout the circle of your reading, observation, and study. Whether you are reading history, or biography, or travels, or science, or eloquence, or poetry, or any other department of literature, be constantly on the watch for analogies to illustrate the themes of the pulpit. To a mind thus ever on the watch for illustrations of truth or of duty, no intellectual pursuit will be barren of instruction or of profit. All his mental acquisitions will be made to pay their tribute to the pulpit, and even the common occurrences of every-day life, and the common journals of every-day news, will contribute their quota to enrich that treasury of illustration laid up in the storehouse of his memory, to be used as occasion may require; and seldom will a single day be allowed to pass without adding to the stock on hand.”

The truth of this philosophy has been felt, in preaching to the congregation assembling in Albion Street Chapel. The works of nature, the productions of science and art, the parables of Christ, the biography of good men, and warnings from the life of bad men, the common occurrences of every-day life, and the common journals of every-day news, have all been laid under contribution to illustrate the doctrines of Christianity. By these means, the mind has been awakened, and riveted to the subject in hand ; and, without them, listlessness would have prevailed, where devout attention abounded.

We counsel not the building of fine churches, but the planting of mission chapels ; and if our ministers cannot attend themselves, let our Churches appoint pious and devoted men as missionaries, and support them,—men who know well how to fathom the depths of humanity, who will gather congregations, and preach the truth in love. John Wesley was a great man and a successful minister, but he has left on record the important fact, that, but for his thirty lay preachers, he could never have reclaimed the wayward masses of England. Let John Wesley be our model now, and Dr. Chalmers our preceptor. We want to see the sagacity of the one, and the large-heartedness of the other, predominating in every Christian Church.

Fourthly,—*Our Mission has shown how much good may be done by a practical union of the rich*

*and the poor, in the field of home evangelization.* From the commencement of the Mission, we have had the countenance and co-operation of our Christian aristocracy. Sir Culling Eardley Eardley, a good many years ago, when writing to Dr. Chalmers, said : " Give me an evangelical Rugby, and I will act on the sunken masses so as, by God's blessing, they shall be elevated. The example of a Christian aristocracy could not fail to have a most beneficial influence on the humbler classes." Dr. Chalmers thus replies : " Give me a Christian democracy, and I will raise the poor, through Divine aid, to the platform of Christian virtue. Christ chose his Apostles from the fishermen of Galilee, that the foolish things of this world might confound the wise." In this Mission both have met. On the one hand, we have the people working out the scheme with all their heart, from the lowest point of effort ; and on the other, we have been cheered by the patronage and support of our gracious Queen, and of her royal consort. During the space of seven years, our beloved sovereign has never ceased to take a deep interest in the Mission, annually receiving reports of its progress, and expressing the highest satisfaction at the success of the effort.

Among our subscribers we can reckon many of the nobility, who take a personal interest in the cause, and whose letters, were we at liberty to publish them, would do honour both to their heads and hearts,

The roll of our Temperance Society contains also the names of two of the most respectable landed proprietors in Scotland, both being of ancient lineage, namely, Hay Macdowall Grant, Esq., of Arndilly, and John Gordon, Esq., of Pitlurg ; so that, in furthering the good work of reclaiming our moral wastes, we have an evangelical aristocracy and an evangelical democracy working together.

Finally,—*This Mission has shown how denominational distinctions may practically harmonize with home evangelization.* Although at the commencement it was well known that the Mission was in connexion with the Congregational Union of Scotland, that was no hindrance to the hearty co-operation of seven different denominations of Christians, who, during the space of ten years, have lent us more or less assistance in carrying on the work. Ministers and members, belonging to the evangelical Churches of the city, have preached and lectured in our chapel with evident comfort to themselves, and with advantage to their hearers. Like the officers of different regiments, they view themselves as all belonging to the same service, each and all exerting themselves to make conquests from the kingdom of Satan, for the enlargement of the kingdom of God.

We thus find common ground on which we can all work, and being happily agreed in things that are essential to salvation, “we walk by the same rule,” and work harmoniously. And this work

has had a highly practical character in the city of Aberdeen, where our Mission has, indeed, "provoked unto love and to good works." For example:—After our Mission had been three years in operation, the Rev. S. A. Walker, of St. Paul's Episcopal Church, delivered a lecture to the people on a Tuesday evening. He became so much interested in the Mission that he felt constrained to attempt something of the same kind in a part of the city near his own church, where there was much spiritual destitution. A few Christian ladies cheerfully gave their services as visitors, and a prayer-meeting was opened. By and by a small congregation was gathered, and then a new Mission Chapel was built. Here the reverend gentleman preached and lectured, when the other duties of his office permitted, and then got a well-qualified missionary to help him in his good work. Step by step he was advancing, in accordance with the model furnished by our Albion Street Mission, when, in the providence of God, he was called to England. The Free Church City Mission then took up the station, and carried on the mission. The committee were careful to appoint a well-qualified minister, and surround him with an efficient staff of visitors, chiefly Christian ladies. He soon gathered a congregation, and then formed a Christian Church. To encourage the poor, who constituted this Church, a number of Christian brethren, of high position in the city, observed the ordinance of the Lord's Supper along with them when it was first

administered, and continued to afford the mission every assistance which they could possibly render to it. Since then the mission has continued to prosper. There are now seventy-eight communicants, and an average attendance on Sunday evening of two hundred and fifty persons. Forty-four visitors are engaged visiting the district, and hold monthly meetings to report the result of their visitations. The mission will soon be a self-sustaining cause, and has already been blessed to accomplish much good.

It is worthy of note here, that in this mission the soil was prepared by a minister connected, first, with the Established Church of Scotland, then with the Free Church, and now of London—the Rev. A. L. Gordon. Many years ago, he purchased a clump of old buildings in the district, had them cleared away, and a very commodious schoolhouse built on the site. In this school, the children of the poor in the neighbourhood received not only a mental, but an industrial education, and were so trained that the school soon became a model, and has, ever since, continued to be a useful institution. The parents of children thus educated were favourably disposed towards the efforts of the home evangelists, and many of them have evidently received the “seed of the word” into the soil of the heart.

In another part of the city a mission of a similar character has been conducted as a denominational institution. There, a devoted layman, Alexander Laing, Esq., commenced to labour amongst the

neglected masses in a room of an old house, where the more destitute of the people in the district soon congregated around him. Step by step he also progressed, until he found it necessary to erect a Mission Chapel and schoolhouse in the centre of the district. This mission is now fully established. Aided by aggressive ministers, the work has prospered in Mr. Laing's hands, and he has, indeed, been a blessing to the locality where his Mission Chapel stands, alike an ornament to the city and a monument of his disinterested and earnest endeavours to reclaim this moral waste.

Nor has the Church of Scotland been indifferent to this work of home evangelization. Almost every Church has now a missionary working in the district around, and many visitors are employed in visiting the non-church-going population ; and in all this there is no proselytizing, but a common desire to promote the present and future welfare of the poor. And truly there is abundance of work for us all. A vast field, as yet almost wholly unoccupied, spreads out before us, and the divine command is, "Go ye in and possess the land." In London there are a million souls who never enter a place of worship, in Birmingham 150,000, in Liverpool 150,000, while Edinburgh and Glasgow have probably between them an aggregate mass of 300,000 human beings who habitually neglect the means of grace.

A well-informed and able writer says, on the subject :—

“ If we were to analyze the population of London, and compare the number of its individuals of each class with an ordinary-sized town, such, for example, as the town of Trowbridge, which amounted at the last census to 10,157, we should find in the vast metropolis of our land about as many persons as would fill about two towns with Jews; ten towns with persons who work on the Sabbath; fourteen towns with habitual gin-drinkers; more than two towns with persons who are every year found intoxicated in London streets. Nearly as many *women* as there are inhabitants in Trowbridge were taken into custody in the metropolis, in 1851, in a state of intoxication! Well-authenticated statistics also prove that London contains more fallen women than would fill two towns the size of Trowbridge, and as many persons connected with them, in various ways, as would fill twelve towns more. A number of gamblers reside in London, sufficient to fill one town, and of *children* training in crime, to fill one more; as many professional *adult* thieves, *constantly* dishonest, as would fill three-quarters of a town, whilst there are *also* as many as would fill two towns with persons *occasionally* dishonest. London also contains half the number of Italians that there are inhabitants in Trowbridge; four times its population are Germans, and more than twice its population are French. There are more Irish in London than there are in the city of Dublin, and more Roman Catholics in London than there are in the city of Rome!”

With such appalling facts as these before us, surely it is high time that the Churches were fully awake to the call to duty and active exertion, which is thus addressed to them. The remedy for this sore evil—for the *heathenism* and practical *atheism* which characterize our large cities and towns—lies with the Churches. God has charged the Church with the conversion of the world. And it is time, high time, that she should address herself to the gigantic work which lies before her, for she can scarcely be said to have yet entered on it.

We are not—both pastors and people—deeply enough impressed with a sense of the greatness and importance of the work of saving souls from among the sunken masses, and of raising the masses to the position of humanized and Christianized beings. We need to be baptized with the Holy Spirit, and with the fire of a burning love for perishing sinners.

But times of refreshing are at hand. Our people are being stirred up to thought and to prayer. The trumpets have been blown, and Jericho has been encompassed; but the people—the Christian portion of the people—must shout before the walls shall fall.

## CHAPTER III.

THUS far our local scheme. Let us now extend our field of observation and inquiry. That one moral waste has been reclaimed does not admit of a doubt: that every other waste will be brought under cultivation we are encouraged to hope, by the results which have attended the application of the same principles of effort, and the same system of spiritual husbandry, in other large towns.

Many years ago, the late Dr. Chalmers set himself to reclaim the West Port of Edinburgh. He began at the lowest point of effort, and worked his way upwards, until a territorial Church was planted, which is now permanently established. Mr. Tasker, the devoted pastor of the Church, has published a *Manual of Territorial Duty*, and a collection of facts which throws much light on the nature and character of territorial missions. In principle, our schemes are similar, but, in details, our Aberdeen Mission more largely consecrates secular means to religious ends.

In other parts of Edinburgh new interests have been formed. At Fountainbridge a most prosperous Church has been gathered, and in the Pleasance, a new mission amongst the non-church-going population

has been greatly blessed. The United Presbyterian Church has planted three Mission Chapels in destitute localities, and the Rev. Mr. Robertson, of Greyfriars' Established Church, himself conducts a mission in the Grass Market, where the working classes are specially provided for, and greatly privileged, by the self-denying labours of this excellent pastor. In all this there is a happy rivalry in the field of Christian benevolence, and an abundant promise of much future good.

Turning to Glasgow, we are cheered by the progress of yet greater efforts, put forth for the welfare of the masses in that great city. By the census returns it appeared, that while there was church and chapel accommodation for sixty-three per cent. of the inhabitants, only thirty-two per cent. were in attendance. The discovery of this fact alarmed many of the Christian people of that city, and an aggressive movement was initiated thenceforth and carried on. The most recent returns which have been collected, show that forty-five per cent. of the population are in attendance on the means of grace, and yet it is well known that the 150,000 persons in Glasgow attend no place of worship. To meet this great and growing evil, new missions have been established among the masses, and have been singularly successful. A few extracts from the latest reports of those connected with the Free Church will gladden the hearts of the Christian philanthropist:—"In the case of the Wynd Church, the Report states that, within

the last two years, the usual organization of a congregation has been completed, with elders and deacons, and collectors for the Sustentation, Education, and Foreign Mission Funds. A Sabbath-school Society is also in operation, with thirty teachers and nearly three hundred pupils, of whom sixty are above fifteen years of age. This Society has not only Sabbath evening, but Sabbath morning classes, for half an hour, to secure attendance at church. An evening class is carried on during the week for teaching adults to read the Scriptures. A year before the church was built, in 1854, about two shillings were collected on the Sabbath at the Mission door ; during the last year £250 have been raised and expended. In how far a congregation like this can support adequately a stated ministry in a city like Glasgow, will require a year or two yet to decide. In the meantime the problem looks hopeful. The chief agency has been organized for household visitation, distribution of tracts, and sale of Bibles. About sixty persons are thus engaged, arranged under eight superintendents. Nearly 20,000 tracts are distributed yearly, and during the last three years about 1100 Bibles have been sold. In connexion with this agency a Sabbath evening service has been held for about two years, exclusively for persons in working clothes. The service is short, awakening, and held in church. The attendance averages about 250, although larger audiences have frequently been present. Men and women who have

not been in church for ten, twenty, and even forty years, have here been listening to the Word of God, and many of them have been added to the Church. Some who first came out in this way, are now among the most active and successful in compelling others to come in. All this work has been carried on without a missionary, and at an expense of only £20 a-year. Nearly half of this sum is now being raised by collection at the evening service, so that the cost of the mission to the congregation will now be about £10 a-year. The same kind of agency has been recently tried in Fountainbridge, and with immense success, demonstrating its capabilities for home-mission work. Above a year ago an arrangement was made with the Tract and Book Society to appoint a colporteur for the district, the Wynd Church providing half the salary. During the day this person—a member of the congregation—canvassed for sales, and on three evenings in the week conducted, in different houses, meetings for prayer and the reading of the Scriptures. This latter part of his work has been followed up with permanent meetings; and although the above arrangement continued only for a year, there are now fifteen meetings carried on weekly, each conducted by two Christian men, and the attendance during the winter upon all averaged nearly 200. This most important agency is only limited by the supply of men able and willing to engage. No difficulty is found in procuring houses for the purpose, and the expense is only a few

shillings for light. Such an agency might be employed over all parts of the kingdom, with immediate results upon thousands of godless families ; and in a very few years the Churches might possess an army of volunteers, able, under right guidance, to enter in and possess the land. The Report states that every sitting in the church is now let, the church being seated for about 580. Five-sixths of the sittings are held by persons who are or have been in the district, and, with the exception of a few who have come to help the work, the church is filled by the class for whom it was built. With regard to the membership, there has been an average yearly admission of more than eighty persons, or 331 since the opening of the church. And this admission has been after careful instruction and examination, and by no means exhausting the number of applications. Since the opening of the church not more than twenty members have been received by certificate from the Churches in Glasgow."

From another district we have the following :—  
"The Report from the Finnieston Church states, that about 600 families have been visited by the minister, personally, in the course of last year. The church is seated for nearly 1030 persons ; and, already, there is a regular congregation of about 400, and an irregular attendance to a much larger amount. There are 201 communicants on the roll, many of whom are lending their aid in hearty efforts for the perishing souls in the district. The Sabbath-schools have had an attendance of 346 scholars, at present,

including a class (numbering above ninety) of those who cannot read the New Testament, conducted by the superintendent. The teachers, of whom there are twenty-seven, interest themselves in the scholars, and have meetings among themselves, as well as a monthly meeting for prayer and conference, at which the minister presides, and a quarterly missionary meeting. The week-day schools (including the winter evening classes) have this session been attended by 539 scholars. There are five pupil-teachers in the boys' school, and three in the girls' school. There is a tract association carried on by twenty-six visitors, who, every month, go forth with their tracts to their districts, after meeting together for conference and prayer with the minister. Each month 1030 families are visited in this manner; and each month the visitors, at their meeting, report cases of interest, and suggest what may be done for individuals. Occasionally, the minister takes a visitor's district, and goes round with the tracts, in order to get acquainted with the families. A congregational library has been established, containing nearly 400 volumes; and besides there is a Sabbath-school library of smaller books, amounting to not less than 300. The ladies of the congregation have originated a clothing society. During the past year, eighty persons or more have been led to the church who, until it was opened, were living in entire neglect of ordinances, and others have been saved from sinking into the state of those around them. The

minister conducts a Bible class for young men, attended by twenty-five at an average; and a similar class for females, attended by an average of forty. There is a weekly prayer-meeting held in the church, and several private meetings for prayer are kept up with life. During summer, open-air services were held almost every Sabbath evening; during winter, there has been an evening service in the church, to give opportunity of attendance to those who cannot come during the day."

In a few years these new interests will become self-supporting, and, so far as experience has yet proved, the memberships are worthy of the confidence of all the Churches. Many of the reclaimed are themselves most exemplary and useful, in labouring for the good of others.

The missions in connexion with the United Presbyterian Church are not less prosperous. Out of eight, three have well nigh become self-supporting. Through the liberality of John Henderson, Esq., of Park, a gentleman, whose name is a tower of strength in connexion with home evangelization, a penny theatre has been converted into a church for the neglected masses, in one of the lowest haunts of the city, and very cheering have been the results.

Nor has the Church of Scotland been idle here. The Rev. Norman McLeod has for some time had special services for the working classes, and been much blessed in his labours, while other clergymen have mapped out districts in their respective parishes,

where concentrated effort is being most hopefully carried on.

In Dundee, Perth, and other large towns in Scotland, home evangelization is the great question of the day, and it is now manifestly evident that the moral wastes of Scotland are, by these means, ultimately to be reclaimed. Faith and hope are going hand in hand in this good work, while prayer and effort are never separated, and always practically combined. In the city of Aberdeen, and for a period of nearly two months, daily prayer-meetings were held, one at mid-day, the other in the evening, and representative of all the Evangelical denominations in the city. These meetings were attended by an average number of a thousand persons, rich and poor mingling together, and realizing their true position, as all on one level on this platform of Christian love. Ministers and people here united in special prayer for the outpouring of the Holy Spirit, and in no respect were the results more tangible, than that of increased devotion to the duty of Home Evangelization.

## CHAPTER IV.

LET us now examine some of the moral wastes of England, and see if our scheme of operations will apply to them.

Mr. Horace Mann, in view of the general returns of the census of 1851, gives it as his opinion, "that there are myriads of our labouring population really as ignorant of Christianity as were the heathen Saxons at the time of Augustine's landing :" and this opinion is strengthened by the Rev. John Clay, late chaplain to the House of Correction at Preston, who says, "that he had under his care in that prison, at one time, 1636 prisoners, of whom 674 were unable to read, 646 were ignorant of the Saviour's name, 977 did not know the name of the Queen, above 1000 could not name the months of the year, and 479 were unable to count 100!"

But vice has a more intelligent parentage, in most cases, than ignorance, and, in London especially, presents a most alarming progeny of sensualism, as well as crime; for it has been clearly ascertained that there are 100,000 drunkards, 100,000 persons living in open profligacy, 20,000 professed beggars, 10,000 gamblers, and 3,000 receivers of stolen goods

besides 20,000 children who are living in open destitution and sin. Avarice, as akin to sensualism, is represented in the Sunday traders of the metropolis, no fewer than 6,825 shops being open in a district which contains a population of 559,977 souls, or half the total numbers of shops which the district contains! If we add to this the gin-palaces and public-houses that are open on the Sunday, the road, the river, and the railway traffic, which on that day is increased fifty-fold, together with many other acts of Sabbath desecration, with which most men are familiar, we shall have a sum total of vice and crime which will go far to account for the practical heathenism with which that city, with all its high privileges and noble institutions, abounds!

And yet there remains an overwhelming amount of neglect of religious worship to be accounted for. In the borough of Finsbury, for example, with a population of 323,772, and church and chapel accommodation for 89,129 persons, 60,899 only were present on the morning of the Census Sunday. Lambeth, with a population of 251,345, and 61,664 sittings, had only 40,240 occupied; the city of London, with 127,869 people, provided 67,576 sittings, of which 31,575 were used; Marylebone, with 98,753 sittings, for a population of 370,957, had 77,055 unoccupied; the Tower Hamlets provided accommodation for 123,437, in a population of 539,111, but only 82,522 were present; Westminster, with a population of 241,611, had 74,349 seats,

of which 49,845 were filled, while Southwark, with its 172,863 people and 46,160 sittings, had only 31,879 persons at church and chapel at the morning service on that day !

In Liverpool, Manchester, Birmingham, and other large towns in England, we have equally alarming moral statistics in connexion with the census returns of 1851, and although we may not set down absentees as generally irreligious, there can be no mistake in concluding that the moral wastes of England cover an area of awful extent, and send up a moral malaria of the most deadly character.

The account, in round numbers, says the writer of an article entitled, "The Census and its Lessons," stands thus : "More than TEN MILLIONS are supposed to be able to attend at the same time; rather more than *half* that number were actually present on any one occasion during the Census Sunday; more than TWELVE MILLIONS are supposed capable of attending, at least once, during the day; rather more than seven millions out of this possible twelve millions were actually present; this leaves five millions of absentees, many of whom (say one million) may occasionally attend; this would leave four millions who totally neglect public worship; seven millions of general, and one million of occasional attendants."

"There are two ways of looking at these facts, viz., at the bright side and at the dark side. The general method seems to be to notice the enormous mass of absentees, and to consider what religion HAS

NOT DONE ; the equally useful and necessary method is to look at the still greater mass of attendants—about double—and consider *what religion has done*, and to draw thence the encouragement, not considering those without as lost, for they were never possessed, but looking at *those within as gained*."

" Now here lies our hope. Those within must be brought into contact with those without. The leaven of Christianity must get into the mass of humanity before the whole lump can be leavened. The Christian Church must be aggressive, and her Great Head holds her responsible for the salvation of those around her. This is the grand truth which we wish to see fixed in the Christian heart of England."

Let us try then and find out how the work is to be done. There are 700 Protestant Churches in London. These are surrounded by moral wastes. Let each Church take a portion and cultivate that portion. If every member would charge himself with the visitation of one family, and confine his benevolent efforts to this family, working with them in his own way, and at his own convenience ; if every Christian lady would, in like manner, take two families, and visit them regularly, and on no account suffer herself to be diverted from this work, how soon would London be reclaimed ! If we have 250,000 members in our 700 Churches, and of these, 100,000 have leisure enough for this duty, then say that each sister takes the spiritual superintendence of only eight persons, while every Christian brother

takes the care of four; 600,000 of the non-church-going population would be brought at once under the means of grace!

Concomitantly with this effort, denominational missions might be established, and territorial churches and chapels planted in the densely populated parts of London. These missions, if rightly managed, will succeed in England as they have succeeded in Scotland; the soil of the human heart is of the same quality, and although some modification of details in practical operation may be necessary, this should not hinder the Churches in London from carrying the scheme into full effect. So far as we have been able to judge from our knowledge of the moral condition of the masses in England who neglect the means of grace, we think there is nothing to fear; but, in order to succeed, one thing above all others must be grappled with in the work of home evangelization, and that is the constant tendency which everywhere prevails to do for the poor that which the people ought to do for themselves. They are not taught the value of self-reliance in England, as the people of Scotland are taught it. Referring to our own case the Editor of the *Glasgow Examiner* says: "Of the facts there can be no doubt—these are established by indisputable evidence. Nothing remains but to endeavour to account for these facts, and to inquire whether what has been done in Aberdeen may not be repeated in every city and town of the empire, where there are men living in destitution

and degradation. We have paid some attention to the movement, and have had some opportunities of intercourse with the prime mover in this great work, and we would venture a few thoughts on the probable causes of the success of that mission. We shall always be ready to ascribe the glory to Him who only can provide suitable means, and when these means are used, grant the desiderated success ; but that fact does not prevent us from looking at second causes ; — in fact, it encourages to look for these, as in accomplishing this purpose there is always an adaptation and congruity between the means and the end, the agent and the object. It is to be observed that one of the fundamental principles adopted by the originator of this scheme, was 'to give nothing for nothing ;' in other words, he resolved to make the very poorest pay for their privileges. This, to many, may seem an odd way to commence a benevolent work among the destitute ; but it would appear to us to be the only successful way. Tracts distributed gratuitously are thrown away ; Bibles given as presents are not appreciated. It is a law in human nature to prize anything just in proportion to the trouble and expense it costs, and this law is particularly in force among the poor. Mr. Wilson devised means to persuade the poor that they could be furnished with cheap tracts, cheap Bibles, cheap education, cheap public instruction ; and the people believed him, for his proposals carried reason and force with them." Indiscriminate charity is ever

to be dreaded. Even in our schools the parents of the children must pay a penny a week, and it is most gratifying to find how willingly they respond to an appeal on this principle of self-reliance when it is honestly made to them. The deserving poor must never be allowed to suffer want, but those who can afford to help themselves should never be made the subjects of eleemosynary relief.

In planting territorial churches and chapels, a nucleus should always be gathered before the building is raised. In some cases, population may be anticipated in the building of new chapels, but in reclaiming work we must begin at the lowest point of effort and work upwards. This may be done to some extent by individual Churches; but associated effort is indispensable, if we would reclaim the whole waste. And in London, especially, there is much room for new territorial chapels. In Scotland there are 2,500 Protestant churches and chapels, for a population of nearly three millions. In London there are only 700 Protestant churches and chapels for the same number of souls. In Scotland sin abounds, but it exists over a surface of many thousand miles. In London we have the best and the worst of everything, within a radius of five miles from St. Paul's. Surely, then, there is room for many more churches and chapels, and if they are built to be filled by the people who, at present, go to no place of worship; if they are sustained by weekly offerings and low pew rents; if ministers are

placed in them who will consecrate body, soul, and spirit, to their Master's work ; if every member on being admitted, giving evidence that the seed of grace is in the heart, is at once encouraged to do something for others ; if the welfare of the body, as well as the salvation of the soul, is cared for, and the economies of domestic life, as well as the ethics of Christian love and liberty, are taught in the churches and the schools of these missions, the " wilderness and the solitary place will soon be made glad by them, and the desert shall rejoice and blossom like the rose."

## CHAPTER V.

ONE would think that the knowledge of such facts as we have given in the foregoing chapters would be sufficient to disarm any feeling of jealousy on the part of the friends and supporters of city missions, as if our territorial system were calculated to hinder the progress of those institutions. But it is not so. We have frequently been met with the question, "What is the use of multiplying societies, when our city missions are so comprehensive, and so well fitted to do the work which you undertake to perform?" This objection was urged at the very commencement of our Mission in Aberdeen. There, a city mission was in full operation. The city was divided into manageable districts, and efficient missionaries were appointed to each district. For many years this mission had been established, and yet the non-church-going population continued to increase. It was, in fact, this anomaly which impressed us at first, and awakened inquiry as to the causes of it. In conducting this inquiry, we were led to the following conclusions:—*First*, That the efforts of the city missionary were too desultory for permanent good, and

*secondly*, That they had led the membership of the Churches, and, in some cases, the pastors, to do the work by deputy which they ought to have done themselves.

The city was divided into districts, it is true, and a missionary was appointed to each. But he had no power to *congregate* the people amongst whom he laboured; and although his visitations were the means of doing much good, he could not avail himself of the law of gregarious influence, which is indispensable to the thorough reclamation of any moral waste. Scarcely had our first little chapel begun to show itself, when we had a visit from the district city missionary, who demanded, in a very authoritative tone, what we meant by erecting a meeting-house in his district. We told him that, if this were his district, and he had laboured in it for years without any visible progress, he ought to rejoice in such an effort to do good; and we offered him the chapel to preach in, morning or evening, every Sunday. He did not accept the offer, but, after a few years' labour, gave up his mission, that he might work a district in a large town in the south of Scotland, where, for aught we know to the contrary, he is still successfully employed. In the cities of Edinburgh and Glasgow, similar objections were raised against the territorial principle and practice, but they have all disappeared. In both these cities, the city missions, instead of being injured, have been greatly benefited by the localized missions, and we refer to the latest reports

of their respective committees for evidence of the fact, that they were never more prosperous than at the present moment. The truth is, both institutions are needed; the city mission as a visitation society, an invaluable statistical agency ;—and the district mission as a permanent means of reclaiming and improving localities where there is sufficient population to work upon, in view of permanently establishing a self-supporting cause. Instead, therefore, of writing a single word that might be construed as in any way discouraging city missions, we would earnestly recommend them, and strongly urge, in connexion with them, the advantage of female missionaries, to work in districts where young men cannot, with any degree of propriety, be seen. In the city of Aberdeen we have now one or two female missionaries, whose visitations are invaluable. Again and again we have come in contact with them, and the more we know of their labours, the more we become convinced that female agency cannot be too extensively employed in this department of home evangelization. If every Church in London would employ one female evangelist (and surely this is a very moderate estimate), we should have 700 additional missionaries at once in the field, or twice as many as the number of male missionaries employed by the London City Mission. Here, then, is a scheme of effort which every Church may promote.

The second objection is one of a far more serious character, for when Christians come to do by deputy that which they ought to undertake themselves, they

do violence to the fundamental principles of Christian aggression and spiritual progress. When a man becomes a Christian, he is not saved for himself, but for others also. Paul, in writing to the Church of Philippi, ten years after it was established, speaks of the membership as shining, not collectively, as a *light* in the world, but individually as lights, "holding forth the word of life." Jesus exhorted his disciples also to shine as *lights*, and the whole genius of Christianity proceeds on this law of aggression. Every Christian has, at least, one talent, while some have ten, and if the brother or sister with the lowest unit shall neglect to use it so as to promote God's glory, for that neglect alone, even if his life in all other respects were pure as an angel's, he will incur the displeasure of his Divine Master. In the north of Scotland, at present, there are several gentlemen of high social position, whose hearts God has opened. One of them, on coming to enjoy this change, felt disposed to live in the quietude of his own happy home, and, as a Christian gentleman, endeavour to lead a consistent, easy life among his tenantry. A zealous, devoted clergyman of the Church of England was on a visit to this landholder. He held meetings at various places on the estate, and on leaving urged the proprietor to go and preach to the people himself. The proposal was unexpected, and not at all welcome, but it laid hold of the conscience, and the heart was moved. In a short time, he began to converse with the people, then to appear more publicly, until

he became one of the first and most successful lay preachers in the north of Scotland. Being an abstainer from alcoholic drinks, he lectures on temperance, and preaches the Gospel : by the one he drains the marsh, by the other he sows the seed of the Word ; then visits in every district where he has thus laboured. Other gentlemen in the same rank of life have followed, until now we have Christianity worked out as an aggressive system of truth, from the highest to the lowest ranks in Scotland ; and all classes rejoice in recognizing one Christian brotherhood, in which "there is no respect of persons." On a late occasion at a public prayer-meeting, the son of a peer occupied the chair, while, on another occasion, a working-man in his *blouse*, just as he had left his employment during the diet hour, led the devotional exercises of 500 persons. This, then, is the principle which must be realized, if we would discharge our responsibility, for we are our brothers' keepers.

But it is not realized, as it ought to be, by many of our Christian brethren. For example :—we were present at a meeting, in the parish of Limehouse, London, called to consider the best means of promoting home evangelization. It was stated, by one of the deacons of the Church we were visiting, that before the City Mission was established, there was a Christian Instruction Society in connexion with the fellowship by which the district around was visited, and the reports of the visitors, some thirty or forty in number, were

received monthly. But as the mission was believed to be instituted to do this work more efficiently, by paid agents who would be constantly at work, the visitors gradually declined in their efforts, until the society had virtually become extinct. Members of the Church felt that they discharged their responsibility by giving their contributions to the city mission, and thus doing the work by deputy which at first they had done by personal effort. Nor was this all. The parish being poor, the sum stipulated for by the committee of the city mission, before a missionary could be maintained in it, was not raised ; the missionaries were then withdrawn, and now, here was one of the most destitute parishes in London without any missionary, and having lost the services of the Christian Instruction Society, all through the first grand error and sin in Christians doing by deputy that which they ought to have done themselves.

As a pleasing relief from these sad facts, we turn to a meeting which we recently attended in Mile-end chapel, Spitalfields, London. The pastor of the Church assembling there (Rev. William Tyler), has been the means of reclaiming a moral waste, at one time of the most hopeless character. His Christian Instruction Society not only visits, but looks after the visited, with an earnest desire to see them saved. One evening, lately, all the visited were invited to a tea-meeting, twopence being charged for the ticket of admission, so that the poor people might feel that they were paying for their social treat. From 200

to 250 persons were present, and after tea adjourned to the chapel, where they were addressed by a clergyman of the Church of England, a Baptist, an Independent, and the president. The subject on which all the speakers spoke was the same, and presented to the people as "life" in every variety of aspect, which the mind of the speakers could think of at the time. The impression was not to be mistaken; the people were deeply interested, and we have not the shadow of a doubt as to the results. In the nature of the case, some who were present that evening, for the first time, in a chapel, it may be for many years, would be so influenced by the law of kindness, that they would as naturally be attracted by the place as the loadstone attracts the needle in the mariner's compass; and we have only to conceive of this gregarious law being efficiently worked out, to insure the permanent reformation of this part of London. Let, then, our Churches apply this principle; let them, in all the force of Christian affection, set themselves, to "win souls" to Christ; let them, each in his own connexion, and all working in harmony to the same end, "so fulfil the law of Christ," and we shall not only find that the objections to this mode of concentrated effort will disappear, but that our city missions will become more and more useful, our moral wastes will be reclaimed.

And it is pleasing to know, upon the highest authority, that results similar to those which have attended the working of aggressive movements of

the Churches in Scotland, have attended the evangelistic efforts of the district Churches of London. The London City Mission was never more efficient than it is at present, and although home evangelization by concentrated effort is yet in its infancy in the great metropolis many of the clergy are doing a great work, and the more they do, the more the demands for city missionaries increase.

A few facts from the evidence taken by a Committee of the House of Lords, in 1858, will throw much light upon this point:—

“ The Rev. T. J. Rowsell is Perpetual Curate of St. Peter’s, Stepney, and gets his support almost entirely from pew-rents, for the endowment is ridiculously small ; and he takes very few fees, for his parishioners are almost all labourers, costermongers, and people of the very poorest class. The church expenses are defrayed by quarterly collections. He has two curates, and they have opened a school-church, an unlicensed building, where, on week-days, he reads instructive literature to the labouring classes who throng the place, and on Sundays he holds a short service in it. He has five schools, attended by 1,100 children. The church is full, and he is doing all he can to get more church accommodation. He tries to carry out, he says, a missionary action, ancillary to the parochial system ; and what that is, or should be, he thus describes :—‘ Thus treating the parish, as far as possible, as one family, gathered together round one house of God, there being an

entire sympathetic communion between the clergy and their flocks ; visiting and advising with them not merely in sickness but really sympathizing with them in their hours of leisure and amusement ; in other words, as our Blessed Saviour said, going in and out amongst them, and, if necessary, sitting down with publicans and sinners.'

" Canon Champneys, in his capacity of Rector of Whitechapel, pays two curates, and with the additional help of our scripture-readers and two city missionaries, gets the whole of his parishioners visited, and, of course, his church is full. He thinks the great want of the Church is more suitable agents for this work of visitation. The Rev. W. Cadman, of Southwark, tells a similar and yet more interesting story. He has out-door services, special services, and a constant system of visitation, to which he traces the decided improvement of some of the most notorious haunts of wicked and degraded characters to be found in London. It is doubtless from the knowledge the Bishop of London has of cases like these, that he has become president of a Clergy Mission College, just now being opened in the metropolis. Other members of the episcopal bench also patronize it ; and its objects, as stated by the Principal, are 'to energize the parochial system, and come to its aid where it is weakest.'

" It is proposed in this College to train up a number of lay missionaries, to be placed at the disposal of any incumbent who needs their help, and the Bishop

of London would thus always be able to command a body of men whom he could bring to bear on any particular district. 'We have thought,' says the Principal, 'that, at certain seasons of the year, the Bishop of London might instruct us to go down and work in a given church for six weeks or two months, and not only publicly in the church, but also to visit from house to house, and to work up the ragged schools.' This is at present new and untried ground, but in Liverpool the same sort of thing has been in operation for years. St. Adan's College was formed in 1846, 'to provide for the pastoral care of the town of Liverpool,' and 194 students have passed through it, who have all now become ordained clergymen. They are all very much employed during their term of residence in domiciliary visits, and the direct result of their labours has been the building of three new churches, and an increase of five clergy in the town. The poor have become very much interested in church extension: there was 'a thirst among them for pastoral visitation,' and a Working Man's Church Association was formed, to which even such poor persons as could only afford a farthing a week subscribed. The total amount so gathered amounted to about 400*l.* a year, entirely arising from penny and twopenny subscriptions. One of the new clergymen is sustained by the pence of the poor, and in the case of one small iron church that has been erected, the humble congregation, of their own accord, requested that they might have a

collection every Sunday towards its support: thus, in the church there is room for all. Denominational zeal might be sufficient to impel us to undertake the task with warmth and energy, but we look for higher motives, and a more permanent incentive to effort. And we find them in the example of the Apostles, which is equivalent to a command to us. They 'preached daily in the temple (that is, in the places of public resort), and from house to house.' Let it be our ambition and honourable distinction here, as elsewhere, to 'keep close to the college of fishermen;' and while we combine faith and prayer with systematic and persevering effort, we may confidently look forward to the time when our moral wastes shall be reclaimed."

## APPENDIX.

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To enable Churches to work out the scheme of Christian effort and social duty which has been developed in the foregoing pages, we append the Constitution of our Church, the Rules of the Temperance Society, and the Regulations of the Penny Bank.

### CONSTITUTION AND GOVERNMENT OF ALBION STREET CONGREGATIONAL CHURCH.

“In essentials—**UNITY**; in non-essentials—**LIBERTY**;  
in all things—**CHARITY**.”

The Church is composed of Members, whose bond of union is love to God, and who, in an honest and good conscience, believe, profess, and exemplify the following fundamental truths :—

I. That God created man after his own image, in knowledge and righteousness; and that man, thus created, was legally constituted the representative head of his posterity.

Genesis ch. i. ver. 26.

II. That our first parents having sinned against God, lost his image, and brought on themselves the curse of temporal and eternal death.

Gen. ch. ii. ver. 16 and 17; ch. iii. ver. 19. Rom. ch. v. ver. 12.

III. That, being represented in our first parents, when God placed them under law, all mankind were included in their condemnation, and necessarily inherited their fallen nature.

Rom. ch. v. ver. 18; ch. iii. v. 10; ch. viii. v. 3. Eph. ch. ii. ver. 3. Job ch. xiv. ver. 4. Psa. lli. ver. 5.

IV. That, to redeem the human family from the curse of the LAW, and place them under a dispensation of GRACE, Christ, the Son of God, became a PROPITIATION for the sins of the world.

2nd Cor. ch. v. ver. 21. 1st John ch. ii. ver. 2. John ch. iii. ver. 14.

V. That believers are justified by faith in Christ's Atonement, and sanctified for heaven by the regenerating influence of the Holy Spirit.

Acts ch. iv. ver. 12; ch. xvi. ver. 31. Rom. ch. v. ver. 1. 2nd Thess. ch. ii. ver. 13. Tit. ch. iii. ver. 5.

VI. That, while the blessing rests with God, and redemption is all of grace, man is yet a free moral agent, and the believer has "to work out his salvation" by the use of appointed means.

1st John ch. iii. ver. 3. 2nd Peter ch. i. ver. 6, 7, 8.

VII. That, in fulfilling this obligation, the only rule of faith and practice is the Bible, "all Scripture being given by inspiration of God," and "profitable for doctrine, for reproof, for correction, for instruction in

righteousness, that the man of God may be thoroughly furnished unto all good works.

2 Tim. iii. 16, 17."

#### GOVERNMENT OF THE CHURCH.

The Church of Christ, being a Divine institution, is governed by principles that are to be found in the Bible only; and, therefore, this Church holds itself responsible to the Great Head alone for its character and discipline, yet ever ready to co-operate with other Christian communities, holding the same ground of faith, for the advancement of their common Christianity.

The Office-bearers are chosen by the whole Church, and consist of—

1. The PASTOR, whose duty is "to feed the flock of Christ, to which he is called, taking the oversight thereof," and to preach the Gospel.
2. The DEACONS, who co-operate with the Pastor in the administration of spiritual ordinances, and attend to the temporal wants of the poor.

#### GENERAL RULES FOR MANAGEMENT.

1. Candidates for admission are received first into a Christian instruction class, and then proposed by the Pastor, at the Church meetings, where brethren are appointed to converse with them, and on whose report the Church decides.
2. Where cases of offence occur, the offender is privately remonstrated with; and such means failing, the case is brought before the Church, to be dealt with according to the Scriptural rule.—[Matt. chap. 18.]

3. Members, on leaving, apply to the Pastor for a letter of dismissal, and the Church grants it, unless cause to the contrary be shown.

4. The support of the means and ordinances of grace depends on the free-will offerings of the Church and Congregation, supplemented, collected, and applied under such regulations as may, from time to time, be devised and agreed to by the Church.

5. Other details of ordinary business to be managed by Executive Committees, appointed by the Church as occasion may require.

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The rules of the Temperance Society are as follow:—

#### THE ALBION STREET CHAPEL TEMPERANCE SOCIETY.

##### CONSTITUTION AND RULES.

1. That the Society shall be called "The Albion Street Temperance Society."

2. That it be composed of such persons as voluntarily agree to "abstain entirely from intoxicating drinks, except for medicinal purposes and religious ordinances," and who honestly keep this pledge.

3. That the funds necessary for conducting the business of the Society shall be raised by the sale of admission tickets and voluntary subscriptions.

4. That the business be conducted by a Committee, elected on the first Tuesday of January, and the first Tuesday of July, in every year; and that the Com-

mittee shall elect a Secretary and Treasurer, while a President and Vice-Presidents shall be chosen by the General Meeting.

5. That the Society shall meet every Tuesday evening, and hold its Annual General Meeting on the first day of every New Year, providing always, that when New Year's Day shall be on a Sunday, the said meeting shall be held on the Monday evening following.

6. That Members leaving the city, with a view to reside permanently in some other place, shall receive a certificate of membership; but the Society can only hold itself responsible for the strict application of its government and rules to those who are resident within its local bounds.

7. That the Committee shall meet stately, on convenient evenings, to revise the roll of Members; appoint deputations with a view to reclaim defaulters; make such arrangements for the purchase and distribution of Tracts, and other Temperance publications, as may appear necessary; and otherwise conduct such details of business as may tend to promote the best interests of the Society.

---

The Penny Bank is managed by office-bearers chosen by the Church; but there are Penny Banks whose managers are self-elected. We recommend the appointment of all managers by Churches, to whom they can report, and by which the depositors have at once a moral, if not a material, guarantee, that their deposits will be faithfully managed.

On the one side of the Bank card the rules are printed, thus,—

ALBION STREET CHAPEL PENNY BANK.

*Trustees.* { SHERIFF WATSON.  
                          GEORGE MAITLAND.  
*President.*—JAMES H. WILSON.  
*Treasurer.*—JAMES AIKEN. .

The National Securities Savings-Bank does not receive deposits below the value of a shilling.

The object of this Bank is to encourage habits of economy, prudence, and forethought, by receiving deposits down to the value of a Penny.

The Managers of the Bank consist of a President, Secretary, and Treasurer, appointed annually by the Finance Committee of the Albion Street Church.

The Bank is open every Thursday evening, from Seven to Eight o'clock, and the total amount of money then collected is lodged on the Friday in the National Securities Savings-Bank, in the names of two gentlemen as Trustees.

The Deposits are all returned to the Depositors twice a-year, viz. at the June and December terms. No money is paid out of the Bank between terms.

No charge is made for the management of the Bank, but any small sum that may accumulate as interest, and the price of the Pass Card (one penny), are applied to the payment of the Books and incidental expenses, that it may be thus far self-supporting.

 Take care of the Pence, and the Pounds will take care of themselves.—POOR RICHARD.

And on the other, the weekly columns are lined off,—

THE ALBION STREET MISSION PENNY BANK.

*Instituted 1849.*

*Name, \_\_\_\_\_ No. \_\_\_\_\_*

| 1859.          | 1st Week | 2nd Week | 3rd Week | 4th Week | 5th Week | £ | s. | ¶ | d. |
|----------------|----------|----------|----------|----------|----------|---|----|---|----|
| June.          |          |          |          |          |          |   |    |   |    |
| July.          |          |          |          |          |          |   |    |   |    |
| Aug.           |          |          |          |          |          |   |    |   |    |
| Sep.           |          |          |          |          |          |   |    |   |    |
| Oct.           |          |          |          |          |          |   |    |   |    |
| Nov.           |          |          |          |          |          |   |    |   |    |
| Dec.           |          |          |          |          |          |   |    |   |    |
| <i>Total £</i> |          |          |          |          |          |   |    |   |    |
| <i>Pres.</i>   |          |          |          |          |          |   |    |   |    |

The accounts are kept in a cash-book, the folio being very large, and numbered down the margin on the left, to correspond with the number on each card. We give a slip from an old folio, which will show the kind of book required; we only give columns for three months instead of six, which the book itself contains; the deposits are all entered in pence, and it is a remarkable fact, that out of 11,000 accounts, only three attempts have been made to alter the figures

entered by the secretary, so as to get, if possible, a few pence more out than were entered :—

| NO. | NAME.          | AMOUNT PAID IN PENCE.             | TOTAL         |
|-----|----------------|-----------------------------------|---------------|
| 372 | Jessy Grant    | 1 1 5 2½ 3 3½ 2 3 4½ 6½ 3½ 2½ 2 2 | s. d.<br>3 6½ |
| 373 | James Campbell | 1 1 1½ 1 1 1 1 1 1 .. 1 .. 1 ..   | 0 11½         |
| 374 | Tamer Leys     | 1 4 6 6 6 6 6 6 6 .. 6 .. 6       | 5 5           |
| 375 | Sarah M'Kinrie | 1 2 3 4 3 3 3 6 3 3 3 3 3 3       | 3 7           |
| 376 | Mary Campbell  | .. 1 1 1½ 1 .. 1 1 1 .. 1 .. 1 .. | 0 9½          |
| 377 | Mary Peters    | ... 2 2 1½ 2½ 2½ 2 2½ 2 2 2 2     | 2 1           |

The Bank is open from seven to eight o'clock, every Thursday evening, when children and parents meet in the school-room, and as they present themselves with their cards, one by one, their money is taken, and they leave the place. In this way the most perfect order may be preserved.

**"ONE SOWETH—ANOTHER REAPETH."**

We have noticed at page 66 the efforts made, many years ago, by the Rev. A. L. Gordon, then minister of Greyfriars parish, in the city of Aberdeen, to reclaim the moral wastes of the district in which he so successfully laboured. Since that notice was in type, we have received a copy of a Diary kept by the late Mr. Smith, the devoted missionary appointed by Mr. Gordon to labour in connection with the parish, and as it contains the results of a personal visit to every house in the more destitute localities, the facts revealed are of such a character, that we esteem it a privilege to be permitted to append a few extracts to the general work. The value of these extracts can only be estimated on the principle, "one soweth, and another reapeth," for here we find a pioneer, who not only explored the moral swamp, but described its character with such fidelity and true Christian affection that the pastor was greatly strengthened in proceeding to work out his schemes of moral and religious improvement by the interest which the reports excited amongst his eldership and congregation. The late Dr. Chalmers, too, took a lively interest in the devoted labours of this district home mission, and we are sure that, in giving *fac simile* extracts from letters which Mr. Gordon received from that devoted servant of the Lord, we shall be adding greatly to the interest

which the extracts themselves must create. We quote first from Mr. Smith's general report, of date November 7, 1836:—

“It has generally been thought in our country (and I trust the time will never come when men shall think otherwise) that attendance upon the ordinances of grace, especially upon the preaching of the Word, affords a pretty fair test of the religious condition of the people. Now, within the quarter of the parish which I have mentioned—containing, observe, 262 families—how many are there, think you, whom we have ascertained (I say, *ascertained*) to possess no sittings in places of worship? If there were a *tenth* part of these families in this condition, the evil would be fearful; for be it remembered, that very few indeed who have no sittings in a place of worship ever attend one; the great bulk of these people pass the Sabbath (as I shall have occasion to show you, from some instances that came under my own observation) in a manner disgraceful to a Christian land, and ruinous to the souls of the individuals themselves. But, if such were the evil of merely a tenth (or about twenty-six) of these families living in this condition, what are you to think, when I tell you that the ascertained fact is, that almost a *third* (or, in exact numbers, eighty-one) of these families, including a population (as nearly as I can calculate) of 229 immortal souls, have no accommodation in any church whatever? and this, be it observed, within that comparatively small district of our city, running along the east side of Gallowgate, from the Porthill to Little John Street.”

The great social evil of the district was intemperance. On this subject Mr. Smith says:—

“Let me advert, now, to another awful concomitant

of this evil ; I mean, drunkenness—one of the greatest curses that can invade a neighbourhood, or afflict a family. The scenes which I have witnessed of domestic wretchedness and destitution produced by this monster vice, it is shocking even to remember. And what is sufficiently remarkable, and precisely, indeed, what we might be prepared to expect, is, that most of our drunkards, even though they have large families, possess no sittings in a place of worship ; or, if they have one solitary sitting or two, these are rarely frequented—the family are not provided with clothes for attending church—and in some cases I have seen, had hardly even the means of bodily subsistence ; so voracious is the one appetite that is fed, and so completely does it absorb almost all the earnings of the infatuated parent ! To spare the feelings and the patience of my hearers, I will waive all recital of particular cases of this description, though I have witnessed not a few ; and shall content myself with saying, merely, that there are many families of this district of which one or both the parents are habitual drunkards. Mothers have told me that they have often to go of a Sabbath morning, or even so late as the Sabbath evening, to take home their husbands from taverns in which they have been sitting ever since they got their wages on Saturday night ; but most fearful is the state of the family when both parents are addicted to this vice,—most fearful their quarrelling, their beating of each other, their blasphemy, their recklessness of the Bible, of conscience, of self-interest, of the slightest regard for decency. Again, I repeat, there are such scenes passing weekly, and even daily, in this very parish. Ought nothing to be done ? ”

.. It will scarcely be expected, after reading such facts

as these, that parents, notwithstanding the intemperate habits which prevailed throughout the district, were yet to a great extent alive to the importance of educating their children. On this point, Mr. Smith says :—

“One beautiful trait, however, in the midst of so much that offends—and one which I humbly submit shows the principal point to which we ought to direct our exertions—is the tender interest which the parents generally evince in the education of their offspring, at least, so far as the common secular branches are concerned. We found no young persons in this district above the age of fifteen unable to read, and only one above the age of six ; that is, none who had not been at some time, or were not then, attending a school. How important, then, to have the communication of *religious* knowledge *allied in our week-day schools*, with the communication of *secular*! It is, perhaps, the only opportunity you can ever have of exerting upon the mind anything like a *permanent* religious influence, as it is certainly of all opportunities the most favourable. Sabbath schools do well; but one hour a week, or even a couple, can do nothing to stem the tide of vicious example, to which numbers of the young are exposed day after day, at home and in the streets.”

Among other practical remedies proposed by Mr. Smith, we find the following sagacious suggestions :—

“There appears to me to be a large number even of this district, which I consider a comparatively decent one, who ought to be regular in their attendance at church, and yet who never, or rarely, attend. One reason, unquestionably, is that they have no proper apparel—a difficulty which I am more and more con-

vinced can only be removed by enforcing upon the attention of the people that Word which teaches them not to be slothful in business, and warns them against the indulgence of those vices to which most of their poverty is attributable; for if you were to attempt to supply them with clothing, while their vices and their indolence were allowed to remain, you could only increase the evil, and extort promises of regularity of attendance which they never meant, perhaps, to fulfil, and which certainly would only be fulfilled for a very short time at best. The true way, I repeat, in their present circumstances, is to preach to them from house to house; and if the visitor had but the power, when he saw symptoms of a disposition to be faithful and industrious, to find employment for them on trial, or to refer them to others who would strive to find it, something might perhaps be done for raising effectually the characters and conditions of some families, who are now painfully sunken in misery, and for inducing them at length to wait regularly upon the public ministration of the Gospel, in apparel of their own earning."

And again:—

“The only scheme for ameliorating the condition of the lower classes which is likely to accomplish its end, and is productive in its operation of no influence upon their habits and character, but what contributes to help onward the delightful consummation, is just the inculcation of scriptural truth, the dissemination of scriptural knowledge, the enforcement of scriptural principles of action. By the blessing of God, these *will* elevate and ameliorate, however humble, the agents that are employed; the boasted intelligence of our day will not—though it may make a nation of

mechanic *savans*, half-educated sceptics, and proud adherents of a philosophic deism, fruits that are beginning to make their appearance already in this, as in some other districts of your parish; neither will any system of public charity ameliorate or even keep down the growing evil; for, dispensed upon the most unexceptionable principles, it will always breed an anticipation of support fatal to its own success, and what, alas! is unspeakably worse, destructive to the best interests of the men whom it pretends to relieve. The Bible is the only remedy. Bible instruction, dispensed from house to house, is the only source from which we can expect industry, and sobriety, and domestic happiness, and national prosperity to flow."

And he is right. The Bible is the only source of moral and material good.

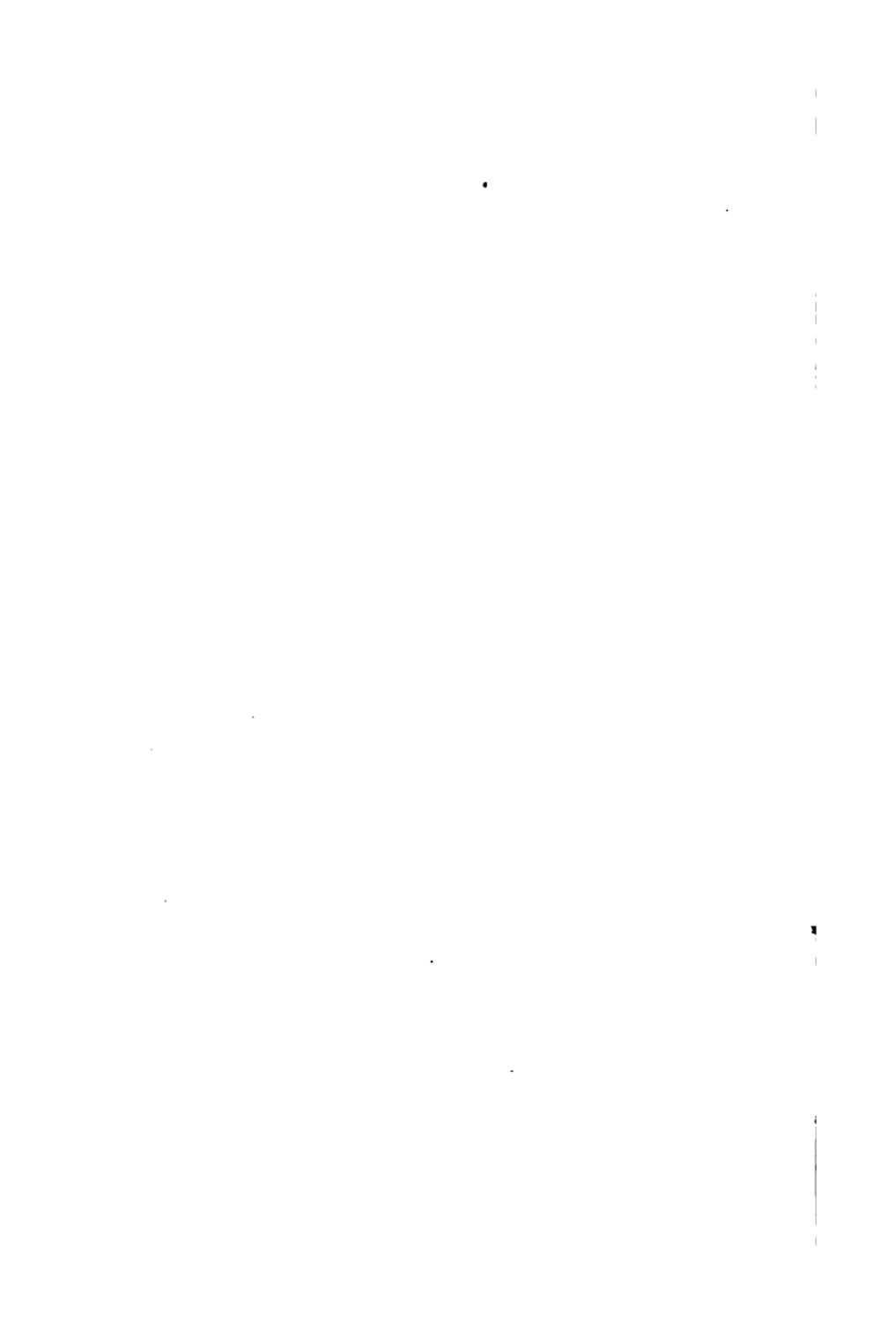
The parish of Greyfriars being by far too large for any single pastorate, the Rev. A. L. Gordon set himself to obtain a division *quoad sacra*, and to build a Chapel of Ease in the new district. After much anxiety, and not a little discouragement, he obtained a site for the new church in the very centre of the district described by Mr. Smith; and soon after a very neat edifice capable of containing about 1,000 souls (together with boys' and girls' schools and cemetery ground) was erected, and named, "John Knox's Church." A devoted minister was called by the congregation, which was gathered by the efforts of various labourers, and the moral waste came gradually to be improved. Mr. Gordon's original parish church still remaining destitute of schools, he, carrying out John Knox's idea of having a school in connection

with every Church, obtained possession of a quantity of old buildings, cleared them away and erected the additional school-houses, to which we have already referred.

The disruption in the Church of Scotland, in 1843, led to a further extension of effort in this district, and now, there is not only a "John Knox Church," but a "Free John Knox Church" in the parish, together with the excellent Free Church Territorial Mission, which is also alluded to in the body of this work.

How true it is, that "one soweth, and another reapeth." Mr. Smith has gone to his rest, having died in the prime of life, almost, if not altogether, a sacrifice to his great work: Mr. Gordon still remains occupying a large field, still sowing the "seed of the Word," which others will reap, but glad, like all of us, in being in any way permitted to occupy that portion in the Lord's vineyard which He in his providence may appoint, daily realizing the truth, "we are unprofitable servants," having "the treasure in earthen vessels," that "the excellency thereof may be of God."

THE END.



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